TRAVELS

THROUGH

CYPRUS, SYRIA,

AND

PALESTINE.

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PALESTINE:

WITH A

GENERAL HISTORY OF THE LEVANT.

BY THE ABBÉ MARITI.

TRANSLATED FROM THE ITALIAN.

VOL. I.

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PREFACE.

CYPRUS, Syria, and Paleſtine have made ſuch a conſpicuous figure in the page of hiſtory, that an account of them muſt prove highly intereſting to thoſe who are fond of reſearches into the ſituation of remote nations. No countries, indeed, have oftener changed their maſters, or been ſubjected to more revolutions. The Perſians, the Greeks, the Romans, and the Saracens, have all made them the theatres of memorable events; and they are now in the hands of a government, which has baniſhed from them the leaſt traces of thoſe arts for which they were once ſo famous. Syria and Paleſtine in particular are celebrated on account of their being ſo intimately connected

with Sacred Hiſtory; and the numberleſs ruins which they ſtill exhibit to the eye of the curious traveller, while they hold forth a ſtriking picture of the inſtability of all human things, afford a noble ſubject for the moſt ſublime reflections. Theſe Travels, therefore, which procured the Author a place in ſeveral learned academies, and which contain a very accurate and juſt view of the moſt remarkable places in the Levant, will, the Tranſlator truſts, meet with the ſame approbation here as they have done abroad. The man of letters will find in them curious obſervations on many objects of the utmoſt importance to ſcience; the politician new ideas of the government and manners of the Orientals; the merchant uſeful Information concerning trade and commerce; and thoſe who wiſh to viſit the Eaſt, ſuch inſtructions as cannot fail to be of the utmoſt utility to them. The Author, above all, ſeems to have been peculiarly attentive to the local geography of the towns and villages through which he paſſed; and, with this work as a guide, future travellers who may be diſpoſed to purſue the ſame route,

will

will be at no loſs how to gratify their curioſity, and to avoid thoſe dangers which deter the Europeans in general from expoſing themſelves to the inſults of a brutal and ferocious people.

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TRA-

TRAVELS

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CYPRUS, SYRIA, AND *PALESTINE.*

CHAP. I.

OF THE ISLAND AND KINGDOM OF CYPRUS IN GENERAL.

CYPRUS, an iſland in the Mediterranean Sea, belonging to Turkey in Aſia, is ſituated under the fifty-ſecond degree of eaſt longitude, and the thirty-fifth of north latitude, between the coaſt of Syria and that of Cilicia, at preſent called Caramania. This country was formerly known by a great many different names. Pliny calls it Acamantis, Ceraſtis, Aſphelia, Amathuſia, Macaria, Cryptos, and Colinia*. In other hiſtorians it may be found under the denomination of Chetime,

* Plin. lib. v. cap. 31.

Eroſa, Paphos, and Salamis; and, in the poets, under that of Cythera: the latter made it the birth-place of Venus, and the abode of the Graces; hence thoſe charming deſcriptions which they have given of it; and thoſe enchanting ſcenes of which, according to their account, it was the theatre. Their ingenious painting has perpetuated the illuſion; and the names of Cythera, Paphos, and Amathonte, thoſe ſpots more peculiarly conſecrated to the goddeſs of pleaſure, ſtill awaken the moſt agreeable and delightful ideas.

This iſland contained formerly nine kingdoms, tributary to Egypt, and ſoon after to the Romans. From the emperors of the weſt it paſſed to thoſe of the eaſt: but it was taken from them by the Arabs, under the reign of Heraclius. Iſaac, a prince of the family of the Comenii, who governed it with the title of Duke, being fired with ambition, ſeized on the whole iſland, and eſtabliſhed himſelf ſovereign of it. The weakneſs of the empire for a long time favoured the views of the uſurper; but, in 1191, Richard the Firſt, king of England, deprived him of it, together with his life. Being afterwards ſold by this monarch to the Templars, difference of religion cauſed the inhabitants to take

take up arms againſt their new ſovereigns; and the knights apprehending that they ſhould not be able to keep peaceable poſſeſſion of it, delivered it back to Richard, who renounced it in favour of Guy de Luſignan. In 1460, Charlotte, the laſt heireſs of this family, was expelled from it by James, her natural brother. She married Lewis of Savoy; and on this account the dukes of that country ſtill aſſume the title of King of Cyprus. After the death of James, Catherine Cornaro, his widow, finding herſelf without male children, made over this kingdom in 1480 to the republic of Venice. But they did not long enjoy their acquiſition: the Turks rendered themſelves maſters of it in 1570, and every thing concurred to ſecure their conqueſt. But how comes it that theſe people, reſtleſs and rebellious under their firſt ſovereigns, ſubmit with ſo much docility to the yoke of the Ottoman empire? Is it becauſe a deſpotic government, which falls heavieſt on the opulent, and conſequently the leaſt numerous part of a nation, is, as they ſay, more favourable to the poorer claſſes, who form the bulk of the ſtate? There is a cauſe leſs remote, the idea of which preſents itſelf to the minds of theſe unfortunate people. The robuſt ſlave raiſes,

and carries without difficulty, a moderate burden: but if it is greater than his ſtrength can bear, it will ſoon overpower him; and the unhappy wretch, when once thrown down, muſt ever after creep and drag himſelf along, after the manner of animals. Such are the effects of deſpotiſm: it cruſhes man; deſtroys his nobleſt faculties; and, while his exertion is confined within the narrow circle of his wants, he at length loſes all ſenſe of his own dignity: a ſenſe which, when properly revived, has been at all times, among people kept in a ſtate of ſlavery, the principle of revolutions, and the ſignal of liberty. However this may be, Ferdinand I. of Medicis, grand duke of Tuſcany, attempted to take Cyprus; and would certainly have ſucceeded, ſay the hiſtorians, had he been provided with better generals.

This beautiful iſland is two hundred and twenty miles in length, ſixty-five in breadth, and about ſix hundred in circumference, comprehending the gulphs. A chain of mountains, the higheſt of which are Olympus, St. Croix, and Buffavent, croſs and divide it from eaſt to weſt.

The largeſt of its plains is that of Meſſarea, where the wandering eye loſes itſelf in an extent

tent of ſeventy-eight miles in length, and thirty in breadth; while a variety of objects add to the pleaſure ariſing from a view of this immenſe horizon.

There are few rivers or torrents here the beds of which, even in winter, are not entirely dry; and this is owing to the great ſcarcity of rain. The heavens, as one may ſay, are of braſs; and hiſtorians aſſure us that, in the reign of Conſtantine, no rain fell in this iſland for the ſpace of thirty years. It may readily be conceived how much injury a drought of ſo long continuance muſt do to population.

There were here formerly a great number of cities, of which nothing at preſent remains but the names, and a few ruins. There are ſome even, for the ancient ſituation of which it would be in vain to ſearch. Famaguſta and Nicoſia are the only places of importance; unleſs Larnic, where the European merchants have their factory, may be claſſed in the ſame rank. Beſides theſe, Cyprus contains ſeven citadels, which are commanded by the ſame number of governors.

Cyprus has produced a great many men diſtinguiſhed by their birth, their virtues, and their knowledge. Strabo does not heſitate to

ſay, that in this reſpect it is ſuperior to the greater part of the Grecian iſlands.

Some authors tell us that the air of this iſland is bad and unhealthful. This prejudice prevents many ſtrangers from remaining in it long enough to make the experiment themſelves. But people who have lived here a year have been convinced of the wholeſomeneſs of the air, and of the error of the ancient writers.

Tertian and quartan fevers are, it is true, very common and very obſtinate in Cyprus, as well as in all the Levant; but this is not owing to the malignity of the air: beſides, it is very eaſy to avoid them. For ten whole months I was afflicted with an ague; and as my experience may be uſeful to others, I ſhall here give a few obſervations on the ſubject. I was very ſoon ſenſible that I myſelf gave occaſion for thoſe relapſes which prolonged it ſo much. The exceſſive heat of the climate cauſes an abundant and continual perſpiration. If people in that ſituation are imprudent enough to expoſe themſelves to the leaſt breath of wind, the pores become ſhut, and perſpiration is ſtopped, which infallibly brings on a fever. Another cauſe is, the immoderate uſe of ſtrong liquors, and certain fruits, particularly cucumbers

cucumbers and melons. Even the inhabitants of the country ſeldom eſcape this kind of epidemical diſorder, eſpecially in ſummer; but by ſlight bleeding, and leaving nature to herſelf, they are cured without uſing remedies, and without any other regimen than that of abſtaining from fruits. This method, I muſt confeſs, would not be ſufficient for Europeans; from them this malady requires a little more care. It is attended with conſiderable danger, and cannot be prevented but by a rigid and ſtrict regimen. Exerciſe on horſeback is a remedy which the Turks and the Greeks employ alſo with ſucceſs, at leaſt to guard againſt thoſe obſtructions which are occaſioned by this ſpecies of fever. The latter, ſometimes haraſſed and worn out with the inflexible obſtinacy of the diſeaſe, at the moment when the ſhivering fit is about to come on, take a large glaſs-full of excellent Cyprus wine; and this agreeable remedy is more efficacious than any other.

Religions are very much diverſified in this iſland: the Turks never carried their tyranny ſo far as to attempt to render theirs univerſal. I wiſh to God that this moderation had always been adopted by ſovereigns; it would have ſaved abundance of human blood, and would

not have ſo often placed between the members of the ſame nation a greater diſtance than is to be found between people ſeparated by immenſe ſeas, or inacceſſible mountains. The greater part of the inhabitants are Greek ſchiſmatics. Beſides a multitude of Armenians, there are here a great many Maronites, whoſe religious practices and ceremonies are not much different from thoſe of the Roman catholics. The Latins are far from being ſo numerous; and conſiſt only of Europeans and the brotherhood of St. Francis, known throughout the Levant under the name of the Fathers of the Holy Land: a name by which I ſhall always diſtinguiſh them in theſe memoirs.

The Turks here have a mullah, who is in ſome meaſure the chief of the law; the Greeks an archbiſhop, and three biſhops; the Armenians a biſhop; the Maronites a high prieſt; and the Latins two rectors, one for the French, and the other for the Italians. Religious toleration in this iſland is extended to all nations.

There are very few Engliſh here; and it is doubtleſs for this reaſon that they have neither a church, a chapel, nor a miniſter of their religion. Should they happen to multiply, they will probably endeavour to procure

all

all theſe things.—Here, as elſewhere, it is known that man is by excellence a religious being; and that religion is the ſtrongeſt bond that attaches a people to their ſovereign, by exhibiting him as the repreſentative of the Deity: the policy of government therefore would certainly not ſuffer the dangerous example to ſubſiſt, of a people without worſhip, in the boſom of an empire, where the importance of religious opinions is every day experienced.

The Greek and Turkiſh languages here equally prevail, and from this mixture there reſults a corruption of the two idioms. The Greek, however, in its words, has preſerved the purity of the ancient dialect; but the pronunciation of it has been totally changed ſince the arrival of the Venetians in the iſland. Commercial people generally ſpeak the Italian language, and a very few of them the French. It is obſerved that the Orientals learn the Italian much eaſier than the Europeans.

The Cypriots are, in general, well made: they are tall; have a noble and agreeable air; and in their manner of living they are very ſober and temperate. The women have nothing beautiful but their eyes; their features are deſtitute of delicacy: yet they have always been

been held in the higheſt eſtimation for their charms; and it is from among them that our writers of love-ſongs ſelect their models: but it muſt be confeſſed that the European ladies have no occaſion to be proud of the compariſon; for there are few of them remarkable for their beauty. They are pretty tall, of a very amorous diſpoſition, have little taſte for induſtry, and ſeem much inclined to indolence and voluptuouſneſs. They, for the moſt part, attain to a good old age; and it is not uncommon to ſee great-grandmothers become tired of widowhood, and again enter into the bands of Hymen. All the Greeks are fond of pleaſure; but the Cypriots give themſelves up to it with madneſs: and the vivacity of this paſſion, inſtead of being cooled, appears to revive more and more under the rod of deſpotiſm.

The people here clothe themſelves in the ſame manner as the inhabitants of Conſtantinople. The ladies are diſtinguiſhed by nothing but their light and lofty head-dreſs. This is a very ancient faſhion, and has hitherto been preſerved in the iſland. Their dreſs, according to the Cyprian taſte, is much cloſer than that uſed by the Turks, and conſiſts of a ſmall

a ſmall veſt and a petticoat of red cotton cloth. Their robe is of cloth, velvet, or ſilk: it is a long piece of ſtuff proceeding from the ſhoulders, which paſſes below the arms, and hangs down to the ground. It does not meet before, and leaves that part of the body entirely uncovered. Their ſhifts are of ſilk, and are manufactured in the kingdom. They wear breeches, or a kind of drawers; and to half boots of yellow leather are fixed, towards the ancle, ſandals, which ſerve them for ſhoes. They have no ſtays; a plain veſt of cotton marks out their ſhape, and preſerves the pliableneſs of the body. Over the whole is thrown a very fine ſhift, or light veil, with which their modeſty is not contented, and to which they add one made of ſome kind of ſtuff leſs delicate and tranſparent. Around their necks they have gold chains, and their arms are ornamented with jewels and pearls. Their headdreſs is an aſſemblage of beautiful printed muſlin handkerchiefs, arranged ſo as to form ſomething like a helmet; to the extremities of which they affix another handkerchief folded into the ſhape of a triangle, and ſuffered to float over the ſhoulders. This kind of helmet raiſes them a foot and a half, and gives them

a theatrical and gigantic appearance. Theſe pyramidical head-dreſſes, ſo faſhionable in Cyprus and ſome parts of Europe, offend both againſt taſte and good ſenſe. The head, of itſelf, is the maſter-piece of nature; and I would gladly perſuade the fair ſex that all theſe foreign ornaments deſtroy its effect. It occupies the higheſt and moſt conſpicuous part in the human figure. Nature has omitted nothing that could embelliſh the face: ſhe has ſpread over it a freſh and delicate complexion; and rendered it ſtill more ſtriking by the beautiful enamel of two rows of teeth, diſpoſed with the utmoſt art. She has made it the ſeat of ſmiles and of modeſty. The brilliant ſenſe of ſeeing animates and enlivens the ſcene. On each ſide are ſuſpended the organs of hearing; and the leaſt motion in the human body becomes the ſource of agreeable modulation and enchanting expreſſion. She has given it attitudes, graces, and motions, of which words can convey but an imperfect idea. The hair hangs over it; and, like a light and floating ſhade, ſets off its beauties to admiration. In ſhort, ſhe has imprinted on it the ſeal of perfection; and the head ſerves, in ſome meaſure, as a cupola to the moſt elegant

gant of her works. To overload it with ſuperfluous ornaments, is to deſtroy its admirable proportion; and to ſubſtitute, in the place of real beauties, childiſh and ridiculous toys. Among the Cyprian ladies, the greater part of the hair is concealed under theſe ornaments; they, however, divide it on the forehead, and extend it over each temple towards the ears. Behind, they ſuffer it to fall down in natural ringlets; and thoſe who have a large quantity of it, form it into eight or ten treſſes. They are paſſionately fond of perfumes, eſpecially on the head, which they cover with all kinds of flowers.—The catholic ladies are very coquettiſh. They are at great pains to diſplay the elegance of their dreſs; their eyes ſeem to invite adulation; and the opinion which they form of thoſe around them, is decided by their ſlowneſs or readineſs to gratify their deſire. The Turkiſh ladies, on the contrary, modeſt and reſerved, at leaſt in appearance, are covered from head to foot with a robe of white cotton. The Cyprian ladies, in general, never appear in public but concealed under a veil, which hides the greater part of their perſon.

The kingdom of Cyprus was for a long time governed by a baſhaw; but when the iſland

iſland began to loſe its ancient ſplendor, its expences became exceſſive; and the people were ſo oppreſſed by taxes, that they complained of this burthen, and begged the Ottoman port to give them, inſtead of a baſhaw, a muhaſſil, or ſimple governor. This requeſt was complied with: but the Cypriots, by changing their maſter, were not freed from oppreſſion; and being equally haraſſed under the muhaſſil, they again complained, and petitioned for a baſhaw. All their ſupplications were however uſeleſs; and they continue to groan under a yoke, which they once thought leſs ſevere and burthenſome.

The revenues of the kingdom are abandoned to the grand vizir; but, as he cannot go thither and command in perſon, he farms them out, and lets them to the higheſt bidder. The purchaſer, furniſhed with a *kat-ſuerif*, or ſpecial mandate from the grand ſignior, confirmed by the miniſter, arrives in his government; and, like the clouds that precede tempeſts, and which conceal all thoſe ſcourges that deſolate our plains, the preſence of this ſubaltern deſpot impreſſes univerſal terror, and preſages every evil.

If intereſt, and not merit, be here, as it really is,

is, the ſure path to preferment, it is alſo the only rule which regulates the actions of the great. There is nothing to check theſe avaricious governors. They fall upon the people with fury; and their ſubtle tyranny invents a thouſand means to get poſſeſſion of their wealth, and to extort from them the fruits of their toil and labour. Every day gives birth to a new tax; and the governor, after having fattened on the ſubſtance of the people—after having enriched the agents of his cruelty, and become the object of public execration—retires loaded with gold and maledictions, and gives place to a new purchaſer; who, to make the beſt of a bad bargain, thinks himſelf entitled to exerciſe every kind of rapacity and oppreſſion. The conſequence is, that this beautiful kingdom is reduced to the moſt deplorable condition, and that it is drained of all its ſpecie. Its ſoil is highly favoured by nature; but, being deprived of its valuable productions, it is converted into a deſart; and, by continual emigrations, this delightful ſpot is now become a melancholy ſolitude. This, without doubt, is one of the moſt dreadful and uſual effects of deſpotiſm. Such are the pictures which ought to be preſented to ſovereigns jealous of unlimited

ſway,

ſway, and whoſe authority is often buried under the ruins of overſtretched power. In no country whatever are taxes more accumulated. Altogether, they amount to about two hundred piaſtres for each citizen, whatever may be his rank or his fortune. Capitation, throughout the whole Turkiſh empire, is twenty piaſtres; but here it amounts to forty, and it was only by a ſpecial favour that it was reduced to twenty-one. In 1764 the people found themſelves ſo much oppreſſed that they revolted: and, having forced the gates of the governor's palace, maſſacred the tyrant. This attempt was attended with the moſt fatal conſequences. As I was an eye-witneſs of them, and one of the principal negociators in the accommodation brought about between the two parties, by means of the Italian conſul, I ſhall ſpeak of them in another place.

The court of the muhaſſil is compoſed of the camadar, or treaſurer; the kiaja, or ſecretary; the ſciuaſces, or private guards; and the ciocadars, a kind of ſubalterns, whoſe number is not fixed: they however generally amount to from an hundred to an hundred and fifty. They conſiſt of thoſe uſeleſs beings ſo common in courts, who are a real ſuperfluity, maintained

tained through pride; and the ſuperfluities of kings unluckily always deprive the people of ſome part of their neceſſaries. The ſciauſces, and the ciocadars, have each their reſpective chiefs, called baſa-ſciauſce, and baſa-ciocadar. Beſides theſe, there are alſo the ſarafs, through whoſe hands all the money paſſes that is depoſited in the caſna, or treaſury. Their buſineſs is to examine whether it be good, and to count it. They are all Greeks, as well as the dragoman of the ſeraglio, or interpreter of the palace, who ſhares this office with the firman, or commandant of the Porte.

When new taxes are to be impoſed, the governor does not addreſs himſelf directly to the people, but to the dragoman; and the latter to the archbiſhop, who informs his dioceſe, in order to regulate the levying of them, and to prevent frauds and law-ſuits. From all theſe preliminaries, one might readily imagine that there would, at leaſt, remain ſome reſource to the people when oppreſſed; and that the zeal of the archbiſhop would ſet bounds to tyranny, and oppoſe to inſatiable avarice the remonſtrances of patriotiſm and humanity. But here, as in many other countries, the protector of the people is only a vain image. He never raiſes

up his voice with courage in favour of the oppreſſed: political meanneſs, and ſordid intereſt, ſoon make him the ſlave of deſpotiſm; and this baſe hireling, by ſigning the oppreſſive regiſter, authoriſes acts of violence, which ſecure his credit and his fortune.

Among the extraordinary taxes here, there is one which is highly ſingular. When the governor has occaſion for money, every method of procuring it is equally good. He then impoſes a tax upon ſome particular name, which he points out; and I ſhall never forget that it was the name of George which was taxed at the time when I arrived in the iſland. It is to be remarked, that the Greeks only are ſubjected to this kind of impoſition. Nothing proves in a more ſtriking manner the profound contempt which theſe governors entertain for their unhappy ſubjects. Not contented with putting them up to ſale like cattle, and purchaſing the right of tormenting them at their eaſe, they do not even attempt to colour over their violence, and to the moſt burthenſome impoſitions add the moſt inſulting deriſion. Can we be aſtoniſhed, therefore, that ſo many outrages ſhould ſometimes arouſe the vengeance of theſe irritated people?

people? and can we blame them for daring to remember that they are men?

Gold here is the univerſal agent; and every thing is purchaſed by it, even to the blood of the citizens. The law, it is true, orders an aſſaſſin to be put to death; but the criminal, by paying a few hundred piaſtres, eaſily avoids its vengeance. The inhabitants of the place where the crime is committed, are ſubjected alſo to a tax, the produce of which is carried to the grand ſignior's treaſure. The fine for murdering a man between thirty and thirty-five years of age, is five hundred piaſtres. In all other caſes, the time that he might have lived, as well as the revenue that his premature death may have deprived his ſovereign of, are calculated; and the murderer is made to pay the equivalent, and very often a great deal more. If premeditated aſſaſſination can by money eſcape the ſeverity of the laws, it may be readily imagined that this muſt be the caſe much more in regard to involuntary homicide.

The tribunals to which all civil and criminal caſes are referred, are called Mehemes. The preſident of theſe tribunals is, in the capital, a mullah; and in towns, or large villages, a cadi. Trials here are determined in the ſpace

of a few hours. The Turks have no written laws: the Koran, which is their ſacred code, and which is called *The Book* by excellence, ſupplies the place of them. Every good cadi ought to have ſeveral paſſages of it about him. Theſe paſſages are ſuited to every circumſtance; and are contained on long ſcrolls, which are wrapped around the head in the form of a turban. Every one, however, interprets them after his own manner, and almoſt always gives them a meaning different from that of the legiſlator. Every perſon ſummoned before theſe tribunals for debt, if he loſes his ſuit, muſt pay to the cadi the tenth part of the ſum in litigation; but, if he gains it, this burthen falls upon the plaintiff. The cadi has a right alſo to the tenth part of the effects of every perſon who dies in his diſtrict. The valuation of them is made in an amicable manner, and without ſeverity.

Beſides theſe tribunals, there are ſixteen cadilichs, in each of which a cadi ſits as preſident. Of this kind of magiſtracy, the mullah is the ſupreme chief. In theſe tribunals, no ſentences are paſſed but what are ſubject to reviſion. In caſes of importance, a ſtate of the affair is drawn up, and delivered to the gover-

nor,

nor, who tranſmits it to the mullah; for the governor cannot diſpoſe of the life of any citizen, until he has previouſly conferred with the mullah, whoſe conſent is abſolutely neceſſary.

The military government of the iſland is in the hands of the ali-bey, general of the ſpahis, or cavalry, and the aga-janiſſary, or commandant of infantry. Their reſpective captains are called zaim and cioluagini. There ought to be three thouſand ſpahis in the iſland, and about eight thouſand janiſſaries; but there are ſcarcely ever more than an hundred of the former, and two thouſand of the latter. The pay however is always the ſame, and is received by the commanders.

When the Turks conquered Cyprus, they reckoned in it, beſides women, children, and old people, ſeventy thouſand men, ſubject to capitation. Such was always the number of its inhabitants, in the ſhort moments of its ſplendour and glory: and the grand ſignior, at the rate of five piaſtres per head, drew from it an annual revenue of 400,000. But deſpotiſm having over-run this rich iſland, its ſources of abundance dried up, and its population decreaſed. The ſame exactions were however continued; and thoſe who ſurvived the diſaſ-

diſaſters of their country, and whom indigence and the force of habit rivetted to that unfortunate ſoil, ſaw themſelves loaded without mercy. The progreſſion of the taxes was as immenſe as rapid; and at the time when the baſhaws quitted the iſland, they amounted to forty piaſtres for each citizen. At preſent there are ſcarcely twelve thouſand men ſubject to capitation; and though, as I have already ſaid, it is now reduced to twenty-one piaſtres per head, the revenue ſtill amounts to 250,000 piaſtres; and this ſum, added to the extraordinary taxes, forms an annual revenue of 540,000. If it be remarked that, though the number of the taxes is ſcarcely a ſixth part of what it was formerly, the whole of the revenue has been increaſed a fifth, one may then have ſome idea of the oppreſſion and rapacity which the governors, magiſtrates, clerks, and a multitude of ſubaltern agents, exerciſe againſt theſe unhappy iſlanders.

The population of Cyprus has ſo much decreaſed, that the inhabitants ſcarcely amount to forty thouſand. This calculation is perhaps not very exact; for, to aſcertain the truth in this reſpect, is a matter of great difficulty, both in Cyprus, and in all the other countries of the

Levant. The orientals do not, like us, keep any regiſter of births and deaths: no notion, therefore, can be formed of their population but from the number of thoſe who pay taxes, and who are not above a third part of the whole. To this may be added, that the women are much more numerous than the men—an obſervation which I have often made, and which was confirmed to me by all the people with whom I had any intercourſe in the Levant.

From this it would appear as if polygamy, ſo common among the orientals, had been pointed out by nature itſelf: for were they obliged, like the Europeans, to confine themſelves to one woman, all the reſt would be uſeleſs; and this ſuperabundance would be an exception to a very true axiom, that nature has made nothing in vain. The character of theſe people, and the ideas which they ſeem to have formed of love, ſtill tend to ſupport the juſtneſs of the above reflections. That ecſtaſy and delirium, that union of ſouls which leads us into a kind of intoxication, that deifies, in our eyes, the object of our affection, identifies us with it, and renders love a divine emotion, and an indiſſoluble chain—are never known here; all the different ſhades

of ſenſibility eſcape them. They feel nothing of the moral influence of love, and are acquainted only with its madneſs: it is a want which they gratify, and not a ſentiment that hurries them away. An European always embelliſhes the object whom he loves; he diſcovers every day, and every moment, new charms and new graces, which he multiplies, as one may ſay; and experiences, even in conſtancy, all the pleaſures of variety. Such is love in temperate regions, where the two powers of which man is formed are in harmony; where the phyſical ſenſation is ſubordinate to the moral ſentiment; and this ſtrengthens the natural and religious obligation of adhering to one woman. But, on the contrary, if love be only a phyſical want, an animal inſtinct, ſuch a paſſion admits no choice; it is not excluſive; and nothing can ſupply to him who experiences it a ſufficient number of objects. Such is love in thoſe countries where the irreſiſtible and continual action of a ſcorching atmoſphere deſtroys the harmony of the two powers; where the violence of the ſenſation extinguiſhes the energy of the ſentiment; where man yields to the moſt impetuous of paſſions, and not to the mildeſt of affections:

affections: and this gives riſe to a plurality of women. Polygamy, therefore, will be a natural conſequence of thoſe warm temperatures, and of the conſtitution of the orientals; and a ſuperabundance of women, inſtead of being an error of Nature, will become a proof of her wiſdom and intelligence. Perhaps alſo (for I will not warrant the juſtneſs of the above obſervations) ſhe has produced women in greater abundance in ſome countries, with a view to induce the different nations of the earth to connect themſelves together by alliances; and to form of the univerſe one country, and of the ſcattered tribes of man one family.

This iſland was formerly one of the richeſt and moſt fertile in the world. It abounded with mines of gold, ſilver, copper, iron, marcaſite, rock alum, and even emeralds; but of theſe ancient productions nothing now remains except the remembrance, and the names of the places from which they were procured. The preſent government fetters curioſity in this reſpect, and forbids every kind of reſearch. Some centuries ago, a great quantity of oil was made here; but in the time of the Venetians a ſpirit of ſpeculation

aboliſhed

aboliſhed that uſeful branch, and the cultivation of olives was abandoned for that of cotton. Saffron, rhubarb, and other valuable productions, are at preſent totally neglected. Deer, roebucks, aſſes, wild boars, and a great number of the moſt beautiful pheaſants, once enlivened the plains of Cyprus; but they are all now deſtroyed: and it would ſeem as if theſe animals had refuſed to embelliſh a country which is no longer the ſeat of liberty.

The principal productions of the iſland at preſent are, ſilk, cotton, wool, nutmegs, wines, turpentine, kermes, laudanum, wheat, barley, coloquintida, pitch, tar, glaſs-wort, ſalt, St. John's bread, timber for building, umbre, and green earth. All theſe productions form ſo many branches of commerce which the iſland carries on with Europe, and of which I ſhall ſpeak in another place.

This iſland formerly was very abundant in oil, and exported conſiderable quantities of it every year to foreign countries; but olives have decreaſed ſo much for ſome time paſt, that it is now found neceſſary to import it. It abounded alſo with jujubs, from the ſeeds of which the inhabitants extracted a kind of oil. The ſame thing is ſtill done in Natolia;

and

and this oil is one of the moſt lucrative branches of its trade with the coaſt of Syria. It is, above all, exceedingly uſeful in thoſe years when olives are ſcarce. Oil of glaſs-wort was alſo a great reſource, when that of olives, or the ſeeds of the jujub, could not ſupply enough for the numerous inhabitants of the iſland. They were ſometimes even obliged to have recourſe to the fruit of another plant called curtunia. This plant ſcarcely appears above the ground when its fruit begins to be formed; it attains to its full growth in the ſpace of a few months, and riſes to the height of a man. Its leaves are indented; its ſtem, which is about a foot in circumference, remains always green; it never hardens, and contains abundance of pith: the fruit is of the ſize of a bean, and ſhaped like a cheſtnut in the huſk. It contains a kernel, which yields an oil that may be applied to various purpoſes, but it cannot be uſed for the table.

The ſoil here produces pulſe, and all kinds of wild herbs, a knowledge of which would be a valuable acquiſition to botany; but there are few trees, and conſequently few fruits. Nature however, to make up for this loſs, has been exceedingly laviſh in flowers; and the

the moſt beautiful and delicate plants of Italy, France, and Holland, may be eaſily naturalized. Hyacinths, anemores, ranunculuſes, and narciſſuſes, both ſingle and double, which require ſo much care in Europe, thrive even upon the mountains, without cultivation; and render the beautiful plans of this iſland like an immenſe parterre. There would be even ſtill more of them, did not the Cypriots rob the valleys in order o ornament their gardens. They ſend great numbers of them alſo to France and Holand, where they ſucceed extremely well. Oranges of an exquiſite taſte, and delicious flavour, are very common here. Nothing can be more agreeable than to walk near the ſpots where they grow, at ſun-riſing or ſun-ſetting, when the odoriferous particles, put in motion by the heat of the ſun, or condenſed by the coolneſs of the evening, convey to the organs of ſmell a mixture of every perfume: it is then that the enchanting dreams of fabulous antiquity are realized; and that this iſland ſeems ſtill to be the abode of pleaſure, and the birth-place of love.

Among the wild flowers there is one called meliſſa, or the bee-flower, which indeed has

the ſhape of that induſtrious animal. It has generally one ſtem, but ſometimes two, each of which bears five or ſix flowers; its root may be ranked among the claſs of bulbous plants, and reſembles the teſticles of a dog. The juice of this root is an excellent ſpecific for healing wounds.

The Cypriots cultivate a plant which they call chenna: when at its full growth, it is as tall and big as the pomegranate tree, to which it has a great reſemblance in its trunk and branches; its leaves are like thoſe of the myrtle, and its flowers like a bunch of grapes in bloſſom. They are ſucceeded by a fruit of the ſize of a large coriander-ſeed: an oil is extracted from it, which has all the properties of balm; it exhales a fetid ſmell, inſupportable to the Europeans, but which nevertheleſs pleaſes the orientals. The leaves of this plant, either dried or green, boiled in water, communicate a beautiful orange colour to cloth or ſtuff. The Cypriots uſe it for dying their hair, which, when once impregnated with this colour, retains it for a long time after. The Turkiſh, and a few of the Greek women, rub their nails and the palms of their hands with it, from an idea that it will render

their

their ſkin whiter, and give a higher bloom to the carnation of their cheeks. In every country of the world one part of the women have endeavoured to add to the graces of Nature, and the other to repair her faults: all the ſecrets, therefore, and coſmetics, invented by quackery, have been often put to the proof; but they have never yet been able to cure, in this reſpect, the inſurmountable credulity of the ſex.

The Venetians, when maſters of this iſland, uſed to paint their horſes; but this cuſtom is preſerved only in regard to white greyhounds and ſheep.

For want of hands, great part of this iſland ſtill remains uncultivated, and produces nothing but thyme, and other odoriferous herbs, which perfume the ſurrounding atmoſphere. The luxuriance of nature, however, left to herſelf, ſufficiently ſhews what happy effects agriculture would have on theſe fertile deſarts.

In the ſide of a mountain near Paphos, there is a cavern which produces the moſt beautiful rock cryſtal. On account of its brilliancy it has been called the Paphian diamond: it is cut and poliſhed in the ſame manner

manner as other precious ſtones. People are forbid, under the ſevereſt puniſhment, to carry away the ſmalleſt bit of it; and the mountain is ſurrounded with guards: but their fidelity is not proof againſt the moſt trifling preſent.

The like prohibition has been made reſpecting the ſtone amianthus, or aſbeſtos, of which thère is a quarry near the village of Paleandros. Incombuſtible cloth, it is ſaid, has been made of it; and fire, inſtead of changing, increaſes its whiteneſs. This fact, founded on the relation of Pliny and Dioſcorides, is, in the opinion of the moderns, one of thoſe errors ſo common in the philoſophy of the ancients. The Greeks at preſent call this ſtone cariſtia, and ſome others the cotton ſtone.

There are found here alſo red jaſper, agates, and three different kinds of ſtone. The hills neareſt to Larnic conſiſt wholly of talc, which ſerves for the compoſition of that plaſter uſed in all the houſes of the country.

No wild animals are ſeen here but foxes and hares: the odoriferous herbs on which the latter feed, give their fleſh an excellent taſte, and a moſt agreeable flavour. Hunting is the principal diverſion of the Europeans; and they maintain, at a very great expence,

horſes

horſes and packs of hounds. No ſeaſon can check their activity: troops of hunters repair to the fields by the break of day, and purſue without remiſſion their fugitive inhabitants.

The moſt common of the winged tribe are rails, partridges, ſnipes, quails, and thruſhes. Of water-fowl there is great abundance. Rails and partridges coſt about two-pence halfpenny a-piece; ſnipes are ſomewhat dearer, as the Cypriots account them a delicacy. All other birds are ſo cheap, that they are rather given away than ſold. The becaficos and ortolans are remarkably fat; and ſo numerous, that the peaſants think they make a good market when they can diſpoſe of them at the rate of a penny for a bunch, or a dozen. They are caught in greateſt abundance near the village of St. Nappa: part of them they carry to the city; but they generally wring off their heads and claws, parboil them, and then put them into vinegar, with ſome ingredients proper for preſerving them. In this manner they keep them a whole year, and ſell them at the ſame price as the reſt. The grand vent for theſe birds is among the Europeans of Larnic, who ſend them to England, France, Holland, and ſometimes to various parts of the Ottoman empire.

empire. It is true that they convey none to Turkey, except to their correſpondents, for the private uſe of their families; but there are exported every year from the iſland four hundred barrels, ſome of which contain two, and others four, hundred of theſe birds. The moſt common method of cooking them in Cyprus is, to ſplit them in the middle, and to put them on the gridiron, with a ſlice of bread, and a little parſley: when broiled in this manner they form a moſt delicious meal.

In the months of July and Auguſt the fields are covered with flocks of vultures; but it appears that this is only a reſting place for them in their paſſage to ſome other country. All other birds, the becafico not even excepted, lay their eggs here, though it is pretended that no neſts of the latter have ever yet been ſeen in the iſland: but this is no more true in Cyprus than in a thouſand other places, where the ſame thing has been aſſerted with as little foundation.

Among the venomous animals here, there is a kind of ſerpent, the Greek name of which ſignifies the *deaf ſnake:* its bite is mortal; its body is about two feet in length, and an inch in diameter; its colour is black and yel-

low, and it has two ſmall horns on its head. The Greeks have named it very improperly, for it is by no means deaf. It generally frequents corn-fields; and the reapers, beſides wearing buſkins, fix ſmall bells to their ſcythes, in order to frighten it away. This precaution would indeed be altogether uſeleſs had nature deprived it of the organs of hearing. At the village of Tremitiu there is, it is ſaid, a Greek family, in whom the virtue of curing the bite of this ſerpent is hereditary. I ſaw two people wounded apply to a relation of this family, who cured them merely by touching them. All thoſe who deſpiſed this remedy became victims to their incredulity, and died ſome time after. It is very true that all the virtue conſiſts in a ſecret known only to theſe people; for, in touching the wound, they dexterouſly apply a certain powder, which cauſes a moſt acute pain, but it vaniſhes in a moment. The tarantula of Cyprus is a kind of ſpider, of a brown colour inclining to black, and covered with long hair: its bite is not mortal; but it is, nevertheleſs, dangerous; and often occaſions excruciating pain, accompanied with a fever.

That of the galley is, however, incurable.

this is a thin flat animal, about a foot and a half long; of a yellow colour; and furniſhed with a multitude of legs, which it moves uniformly, like the oars of a galley: hence it has acquired its name.

There is here alſo a black ſerpent, about a yard, or a yard and a half, long; but it is not venomous: people take it in their hands without danger; and, having ſtripped off its ſkin, broil the fleſh, which is ſaid to be extremely well taſted.

The horſes of Cyprus are not proper for the courſe; but at Paphos there are ſome highly eſteemed for their pace called *ciapcun*, a kind of accelerated trot, which they will continue the ſpace of ſix whole hours, over hills and plains, without fatiguing the traveller. The aſſes have the ſame pace, as well as the mules, which are reckoned the beſt in the whole Levant.

The oxen here are lean, and of a ſmall ſize. The Greeks never eat beef; for they hold it as a maxim, that the animal which tills the ground, which is the ſervant of man, and the companion of his noble labours, ought not to be uſed for food.

The mutton is juicy and tender: the tails

of ſome of the ſheep, which are remarkably fine, weigh upwards of fifty pounds; and there are many of theſe animals that have three, and even five, horns. To fatten them, recourſe is never had to caſtration; this operation is generally performed on kids, which ſupply proviſions for the ſummer. Nothing can be more beautiful than the flocks of goats ſeen here. The great cleanlineſs of this animal, the variety of its colours, and its ſpotted ſkin, afford a ſpectacle truly intereſting. When ſuſpended from a rock, or traverſing the plains, its agility and wanton gambols form an agreeable contraſt with the dignity of other animals.

The greyhounds are excellent for the chaſe, and the lightning is ſcarcely more rapid than their flight: no ſooner have they darted forwards than they are ſeen on their prey; and, on this account, thoſe who wiſh to enjoy long ſport, take care to chooſe the heavieſt. Greyhounds of a good breed have the ears and the tail white, and exceedingly ſoft; long, nervous, and robuſt thighs; and the reſt of their body red.

What difference, comparatively ſpeaking, there is between the knowledge of modern and ancient Greece! We no longer find that land favoured

favoured by nature; and fertilized, as one may ſay, by the dews of genius. We no more behold that enchanting climate, which, under a pure and ſerene ſky, gave birth to children whoſe cradles were ſurrounded by the fine arts—where thoſe eloquent voices were heard, whoſe powerful charms inſpired every heart with the fire of patriotiſm, and the enthuſiaſm of liberty; and where the people, even, endowed with that exquiſite feeling, and that delicacy of taſte and ſentiment, which can reliſh real beauties, were at once the judges and the protectors of genius.—Ignorance, at preſent, is completely triumphant. Being a ſtupid adorer of gold, the Mahometan diſdains thoſe noble and honeſt means of procuring it which the cultivation of the arts offers him, and is acquainted with no other than tyranny and oppreſſion. Of the truth of this obſervation the kingdom of Cyprus, all Syria, the greater part of Aſia, and Turkey in Europe, are melancholy proofs. No arts are cultivated there but ſuch as are abſolutely neceſſary; or ſuch as are incompatible with calm reflection, and delicacy of ſentiment. The wants of the inhabitants ſupport, alſo, a few manufactories; the produce of which is, however, ſcarcely ſufficient for

their conſumption. Every thing here has been ſubjected to the yoke of deſpotiſm; every beauty has diſappeared; and a profound darkneſs broods over this region once ſo fruitful in wonders. But an ancient temple is majeſtic, even in its ruins: the friend of the arts ſtill treads with reſpect the ſoil which is intermixed with the aſhes of ſo many great men; he exerciſes his recollection to honour their memory; and, in a ſhort moment of illuſion, thinks he ſtill hears them in their ſcattered tombs. If this is no longer the country of ſcience, it is that of remembrance. On the ſight of an aged and venerable tree, how often have I ſaid to myſelf, "Here perhaps, in the courſe of his peregrinations, the divine Homer ſtudied nature, and compoſed his ſublime hymns; or here the homely Socrates, diſcourſing on virtue and the nature of the Deity, became, in the eyes of thoſe who heard him, the moſt beautiful of mortals." The wildeſt ſpot, conſecrated by this idea, was converted into a temple; and the humbleſt individual ſhared, for a moment, the genius of that god whom his imagination placed in it. One can eaſily perceive in the modern Greeks the deſcendants of theſe great men. A certain elevation of ideas ſhews what they have been; but that

ſhrewdneſs

ſhrewdneſs by which they were diſtinguiſhed, is, at preſent, only a talent for miſchief. They are acquainted with every trick that the deepeſt cunning, and the moſt ingenious deception, can ſuggeſt; and the net which they throw around you is wove with ſo much art, that it eſcapes the notice of the moſt vigilant eye. Few of them cultivate literature, which is known only among a ſmall number of the monks; and the utmoſt effort of their genius often is, to read the Greek without underſtanding it.

Such is the general view of the kingdom of Cyprus: I ſhall now proceed to give a more particular account of it.

CHAP. II.

OF THE PORT AND TOWN OF SALINES.

THE port of Salines, in the ſouthern part of the iſland, is one of the moſt flouriſhing in the kingdom: this is owing no doubt to its happy ſituation; and the proximity of Larnic, the centre of the commerce of Cyprus. This place formerly was reſorted to by people from all countries; and the Cypriots ſtill regret

thoſe days of ſplendour, when amidſt ſo many nations, cuſtoms, and different languages, each of them could, like the ancient philoſopher, call himſelf a citizen of the world. Since that period things are greatly changed. When I beheld this harbour, at preſent deſerted, and called to remembrance its ancient celebrity, I imagined that I ſaw the dry bed of a large river; and that multitude of foreign names inſcribed and confounded on the neighbouring ſtones, were like thoſe numerical ſigns, which, long after the annihilation of its waters, are ſtill an evidence of its former abundance.

The town of Salines, which ſtands on the borders of the ſea, extends much farther in length than in breadth. The citadel, built by the Turks in 1625, is furniſhed with a great many pieces of artillery, which have on them the arms of the republic of Venice. This fortreſs, full of fiſſures, and embrowned with age towards the ſea, is falling faſt into decay: while its ancient walls are almoſt hid by a multitude of plants, the offspring of time, the tender and delicate ſhades of which form a charming contraſt with the dark and gloomy colour of its ruins. I often obſerved old Cypriots ſitting, in a melancholy attitude, on its remains, with their eyes turned towards the ſea, and ſeeming

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as if they requeſted it to convey back thoſe veſſels by which their city was formerly enlivened. Notwithſtanding the miſerable ſituation of this citadel, it has a ſmall garriſon, and a *diſdaer* or governor. It is of a ſquare form, and without any baſtions. The only uſe made of its lofty towers and battlements, from which were once hurled the thunderbolts of war, is to ſalute the ſhips of foreign powers that come to water in the roads.

At a ſmall diſtance from the citadel is a vaſt incloſure, like the cloiſters of a religious edifice with its different cells. Here all thoſe ſtrangers who have no particular place of lodging are received; and each is entertained according to his taſte, and at a very moderate expence.

A little farther is the bazar, where proviſions, cloth, ſtuffs, and other neceſſaries, are ſold. This market is the beſt frequented in the iſland. All the veſſels of the Syrian coaſt come hither to procure proviſions, which are exceedingly cheap. The ſhops around it abound with all kinds of European merchandize.

Near the bazar ſtands the cuſtom-houſe, which is under the management of an aga, or Turkiſh lord. He is ſtyled here the commiſſioner of the cuſtoms; but he is only a ſubſtitute

to

to the grand commiſſioner of the kingdom, who reſides at Nicoſia. The greater part of the merchants have their warehouſes in this town: the commodities moſt common are cotton and woollen ſtuffs.

On the land ſide, the Greeks have an ancient church dedicated to St. Lazarus, who, they ſay, was biſhop of Cyprus. It belonged formerly to the Latins; but it was taken from them by order of the grand ſignior. The fathers of the holy land go thither, however, twice a year, to perform divine ſervice, in remembrance of their ancient poſſeſſion. Though the jealouſy of the Greeks has deſtroyed every other monument, I ſtill remarked the tomb of the ſaint. It is cut out in the rock; and it is pretended that the body was tranſported thence to Venice. This tranſlation has not diminiſhed the devotion of theſe people: every hour of the day they may be ſeen proſtrated before the tomb of their ſaint, whom they no doubt beg to moderate the avarice of their tyrant; to ſecure their ſmall patrimony, and that of their children, from the rapacity of the great; and to inſpire with humanity that multitude of avaricious and ſanguinary men. Conſidered under this point of view, the piety of theſe unfortunate people

is

is reſpectable, even in its illuſions. It is very natural for men perſecuted, friendleſs, and deprived of every earthly ſupport, to ſoar, for a moment, beyond the ſcene of their ſufferings, and to ſeek for conſolation and protection in heaven. On this account, the Turkiſh government never attempts to interrupt them; for it is ſenſible that they would be leſs patient under their ſufferings, did not religion, and the hopes of a happier ſtate hereafter, drop the balm of comfort on their bleeding wounds.

In every Greek church there is a particular ſeat for the biſhop. That of St. Lazarus is, without doubt, the moſt intereſting. The workmanſhip of it is ſo exquiſite, that it excites the admiration of travellers. But the Greeks have now loſt every idea of the beautiful, and of models of taſte: theſe people, formerly ſo ingenious, view maſterpieces of art with a diſdainful ignorance. I ſhall take this opportunity of obſerving, that their religion forbids them to worſhip ſtatues, and for this reaſon there are none ſeen in their churches.

The Greeks baptize by immerſion, but not till the eighth day after the birth. Every perſon of the Latin church who joins their communion, muſt be rebaptized: the caſe is the

ſame

ſame when a Greek becomes a catholic, and wiſhes to enter into the boſom of the church.

At ſome diſtance from St. Lazarus is the proteſtant burying ground; which, without doubt, is the moſt agreeable place in the neighbourhood. A certain kind of inſtinct, attended with a melancholy pleaſure, carried me thither ſeveral times a day, and often even during the calm and ſilent hours of the night. But this will ſurpriſe only Europeans who have never been beyond the boundaries of their own country: for every traveller knows what care is employed here to embelliſh theſe laſt aſylums of mankind. Being ſituated in ſpots perfectly open, the extent of the plains, the height of the trees, the ruſtling of the leaves, the neighbourhood of the ſea, or of ſome river, the mild and undulating reflection of the moon, and, in a word, every ſurrounding ſcene of nature, all tend to render grief ſublime, and melancholy equally profound and affecting; while the diverſity of the tombs, and the pomp or ſimplicity of the inſcriptions, become the ſource of uſeful reflections, or of the moſt exalted ſenſations. It is to be remarked, that the eaſtern nations have affixed the greateſt reſpect to the tombs of their anceſtors: time,

which

which generally deſtroys every other paſſion, ſeems to give to this a new energy. Tombs are the baſis of their religion; and their writings abound with funereal images. Theſe places in China are really elyſian fields. The ſuburbs of every town, and all the hills and mountains, are ornamented with them. A fondneſs for tombs is equally prevalent among all ſavage people: the aſhes of their fathers are the ſtrongeſt tie that attaches them to their country; and the trueſt and moſt ſtriking examples of affection are to be found among them. A huſband, long after the loſs of his companion, regularly bedews her tomb with his tears; a mother goes and ſheds drops of milk, become uſeleſs, over the grave of a beloved child; and this eloquent and repeated ſign of maternal grief is undoubtedly much more expreſſive than the ephemeron lamentations of our feeling Europeans. In theſe climates, commonly diſtinguiſhed by the epithet of barbarous, every thing breathes this religious melancholy. Why is this not the caſe among the civilized nations of Europe? What is the cauſe that people are ſo ready to forget thoſe when dead, whom they cheriſhed moſt when alive? Let us boldly ſay, that in Europe

virtue

virtue is to be found in books, and not in the heart. Governments, to render people happy, follow only the maxims of a falſe and childiſh policy, and deſpiſe the grand reſources of nature. Here children grow up and are nouriſhed under the ſhade of their paternal habitation: in Europe they are baniſhed from it, even at their birth; ſeldom enter it till they have attained to manhood; and leave their hearts in thoſe ever charming ſpots which beheld their progreſs, and among thoſe objects which received their firſt ſmiles, and directed their earlieſt ſteps. Education here is mild, amiable, and engaging: in Europe, education, gloomy and ſevere, creates languor and diſguſt, and plants the ſeeds of hatred in tender and innocent boſoms. Here the triumph of fatherly care is to leave them, at death, talents and virtues; and children educated amidſt the beſt examples, who ſee in their parents much leſs of the man than of the Deity, are deſirous to eternize their exiſtence. The pride of European families is to diſplay before their eyes the ſplendour of luxury, and immenſe riches, with which the death of a father will inveſt them; and it is no uncommon thing to find more than one longing for that happy moment.

ment. Theſe, no doubt, are the ſources of our inſenſibility: let us therefore aboliſh thoſe deſtructive abuſes; and let governments, become wiſe, and friendly to the intereſts of mankind, cauſe the virtues to flouriſh: the rights of nature will then revive with them; and the Europeans, like the people of the Eaſt, long after the death of their anceſtors, will wiſh to be ſurrounded by their aſhes.

In this town the Turks have a paltry moſque, built in the modern ſtyle. A public bath has been erected cloſe to it.

The water here is excellent: it comes from a ſpring near the village of Arpera; and, dividing itſelf above Larnic, forms various ſtreams, ſome of which ſupply the town. For the conveyance of them, the laſt baſhaw cauſed aqueducts to be conſtructed, which are ſupported by ſtone arches, well built, and in excellent preſervation. To this wiſe magiſtrate the inhabitants are under the higheſt obligations. Beſides the money neceſſary for erecting theſe works, he ſecured the re-eſtabliſhment and reparation of them, by leaving a certain ſum, which public utility will no doubt always confine to its original deſtination.

The

The government of the town of Salines belongs to the commiſſary of Larnic, whoſe functions are diſcharged by the aga of the cuſtoms. There is alſo a ſchiel-agaſi, or intendant of the port, whoſe buſineſs is to watch the coaſts, and prevent frauds in the export or importation of merchandize.

As trading veſſels and ſhips of war, from all countries, water in this harbour, it may not be improper to mention the formalities that are uſed at their arrival, during their ſtay, and on their departure; eſpecially as theſe are eſſential ceremonies, an ignorance of which often occaſions quarrels among the commanders of merchant-men, and ſometimes even among the conſuls.

Every ſhip of war belonging to a Chriſtian power, when about to drop anchor, receives a ſalute from the European veſſels, which ſhe returns according to the etiquette of the navy. When ſhe has come to anchor, ſhe waits for that of the citadel; which ſhe cannot obtain without an expreſs order from the governor of Nicoſia, to whom a meſſenger is immediately diſpatched: but he has power to refuſe or to grant it, according to his own pleaſure. It often happens that, when a conſul

expects

expects the arrival of a ſhip of war belonging to his ſovereign, he takes care to procure an order beforehand; and the veſſel, as ſoon as ſhe enters the harbour, is ſaluted by the citadel with a certain number of guns, which ſhe returns. The captains of the ſame nation then go and pay their reſpects to their countryman; the conſul's dragoman informs all the reſt; the ſtandard of their dignity is hoiſted; and the conſul, with his ſuite, waits upon the commander, and congratulates him on his happy voyage.

If the captain is inveſted with any title or mark of dignity, all the conſuls go on board a barge deſtined for that purpoſe, and hoiſt their colours at the prow. This diſtinction is unknown in the ports of Chriſtian nations; but it has been introduced here, in order to render the conſular dignity more ſtriking and reſpectable in the eyes of the Turks. The conſul and his attendants are received on board the veſſel under a diſcharge of artillery; and the conſul orders his cannon to be fired, in the like manner, as ſoon as he returns on ſhore. If the captain wiſhes to land, and proceed to the town, the conſul and all the foreign officers go on board, and attend him to the place

where he is to lodge, which is generally the conſul's palace. During his paſſage he is ſaluted by his own veſſel, and all the other European ſhips. Foreign veſſels are contented with hoiſting their colours.—This ceremony is performed only once.

A merchant veſſel cannot depart without permiſſion from the captain of a ſhip of war, if there be one in the harbour.

The ſame ceremonies, almoſt, take place on the arrival of a Turkiſh veſſel: the only difference is, that the conſuls, inſtead of going in perſon to pay their compliments to the captain, ſend their dragoman, or interpreter, accompanied by a janiſſary. This is likewiſe the caſe with regard to the captain of an European ſhip, who anſwers the ſalute, gun for gun, and is complimented only by a plain officer.

If there be a Turkiſh ſhip of war in the harbour, no veſſel can leave it without the captain's conſent. Thoſe who aſk permiſſion to depart, muſt ſupport their requeſt by a few ſequins: this is the only method of humanizing a Turk, and of obtaining from him what one wiſhes. Even European captains cannot avoid this impoſition, except when under the protection of a ſhip of war belonging to their

own nation: in that caſe it is only neceſſary to acquaint the captain that they intend to ſail.

The departure is as ſilent as the arrival is noiſy. The ceremonial between European captains is regulated by rank; but I obſerved that the French and Engliſh, out of compliment, yielded up their right to each other in this reſpect.

CHAP. III.

OF THE ANCIENT CITY OF CITIUM, AT PRESENT IN RUINS.

ON departing from Salines, I proceeded towards Larnic, which is ſituated to the weſt. On my way thither I obſerved an immenſe pile of ruins, the origin of which, from a curioſity very natural in the like circumſtances, I was deſirous of knowing. As we learn from Strabo and Ptolemy, that between Amathonte, at preſent the ancient Limaſſol, and the promontory of Dades, called Cavo-Pila, the city of Citium was formerly ſituated, I concluded that theſe were its ruins. It is therefore aſtoniſhing that Stephen de Luſig-

nan, forgetting theſe ruins, ſhould place Citium in a neighbouring village named Citti. I ſaw nothing there that had the leaſt appearance of the ruins of a city: he has probably been deceived by the name, which is not derived from Citium, but from the promontory called at preſent Cavo-Citti. Theſe ruins then are, in my opinion, as I have already obſerved, thoſe of the city of Citium; and I am the more inclined to this idea, as it coincides with the accounts of the ancient geographers.

Having fallen by chance upon a deſcription of Cyprus by Aſcagne-Savornien, a Venetian gentleman, whoſe manuſcript is in the excellent library of Dominico Manni, I found the following obſervations, under the article of Salines: "There was formerly a city called "Citium, the ſituation and veſtiges of which "may be ſtill eaſily diſcerned. No unfavour-"able or diſadvantageous eminence is to be "ſeen in the neighbourhood; on the con-"trary, there are ſome ſo favourable, that a "fortreſs might be erected on them, which "would command the town. This building "would coſt very little; for there are mate-"rials quite near on the ramparts* of this an-

* Now deſtroyed.

"cient

" cient city. At the bottom of the hill, where " there was formerly a caſtle†, the baſon of " the harbour may ſtill be perceived." From this information it might not be improper to correct thoſe maps which have been formed according to the geography of Luſignan.

It is, no doubt, a matter of ſome importance to determine the true ſituation of this city, as it once was a place of great renown. The celebrated men whom it produced, and the ſplendid actions of which it was the theatre, all concur to render it even at preſent an object of curioſity.

Apollonius, the phyſician, was a native of Citium. Of this diſciple of Hippocrates hiſtory has preſerved nothing but the name, that of his country, and the profeſſion which he exerciſed. The period at which he lived is even unknown. How many characters, highly celebrated at preſent, whoſe exalted qualities fill the hundred mouths of fame, will in the like manner be loſt in the abyſs of oblivion; and leave behind them nothing but an empty name, and the probability of their exiſting and preſerving their former glory in a diſtant futurity! Such

† Now a windmill.

examples are well calculated to humble the haughtineſs of pride and vain-glory.

Citium was alſo the country of Zeno, the founder of the Stoics. This ſect, as is well known, took its name from a portico at Athens, where this philoſopher was fond of diſcourſing. He was caſt on ſhore there by a ſhipwreck; but this unfortunate event was the cauſe of his glory: and he was often heard to bleſs the winds which had driven him ſo happily into the harbour of the Pireum. Having compoſed a book on the republic, he ſoon found himſelf ſurrounded by diſciples. A very ſingular circumſtance determined him to apply to ſtudy. Some oracle having deſired him to ſearch for the colour of the dead, he concluded that this was an alluſion to the uſual paleneſs of thoſe who followed literary purſuits: he therefore gave himſelf up to them entirely, and became a follower of Crates. Zeno made true felicity to conſiſt in a life abſolutely agreeable to nature and to reaſon. His ſucceſſors, like the partiſans of every ſyſtem, improved on this wiſe maxim; and pretended that a virtuous man might be happy amidſt torment, and the greateſt misfortunes. They acknowledged only one God, who was the ſoul of the univerſe,

verſe, which they conſidered as his body; and both together they were a perfect being. To make the perfection of the Deity depend upon his union with a frail and periſhable world, is doubtleſs a confined and ridiculous notion; but ſuch in general are the metaphyſics of the ancients—a mixture of ſublime ideas, incoherencies, and abſurdity. It appears that this philoſopher was a man of ſome humour. His ſlave having one day robbed him, Zeno began to beat him; upon which the ſlave cried out, "I was deſtined to rob." "And to be beat alſo," replied the philoſopher. He, however, put an end to his own exiſtence; and his diſciples have thence drawn an argument in favour of ſuicide.

Having related theſe particulars, I ſhall take this opportunity of entering into a ſhort examination of Stoiciſm. All antiquity, and a great many moderns, have conſidered the doctrine of this ſect as a maſter-piece of ſublimity, and the *ne plus ultra* of human wiſdom. One of the greateſt geniuſes of France has ranked the deſtruction of it among the number of our misfortunes. But does it in reality deſerve all theſe praiſes? Does it juſtify that univerſal enthuſiaſm? Does Stoiciſm carry with it all

the characteriſtics of real virtue? Is it agreeable to human nature; and is it truly a benefit to mankind? This we ſhall ſee in the courſe of a few words. True virtue is mild and beneficent; it ſhuns ſplendour and noiſe; courts ſolitude and the ſhade; its happineſs is in itſelf, and it is its own reward. Independent of opinion, a multitude of witneſſes and ſpectators, obſcurity is the touchſtone of virtue; it is there that it is truly great: and if I believe that virtue exiſts upon the throne, it is becauſe I have ſeen it under the humble roof of the peaſant. Is this virtue indeed the portion of the proud Stoic? He delights in the crowd, and exhibits himſelf as a ſpectacle to the whole world; he ſets leſs value on the teſtimony of a pure conſcience than on the admiration of men; and I behold him in courts, in public places, and in the middle of aſſemblies. He there, it is true, diſcourſes on virtue; but take away the multitude who follow his ſteps, tranſport him to a deſart, and you will ſee the faſtidious diſciple of Zeno fall from the height of that pride which ſupports him, and be nothing more than an ordinary perſon. Are the maxims of Stoiciſm agreeable to the nature of man? The deſire of mankind is to be happy:

happy: phyſical and moral pain make us live in a ſtate of trouble; they are therefore an obſtacle to happineſs. Man doubtleſs ought to bear them with fortitude; but he can neither be, nor boaſt of being happy, when he ſuffers. After this, what can we ſay of a ſect who place virtue in the moſt complete apathy; who render the body, as we may ſay, inſenſible, and who make man abſolutely a paſſive being? What can we ſay of a ſect, the partizans of which betray, by their cries, thoſe ſufferings which they in vain attempt to conceal, in order to ſhew that pain is no evil? of a ſect whoſe adepts pretend to be happier when confined within the heated ſides of the bull of Phalaris, than in the ſoft embraces of a beautiful Circaſſian? By what is ſuch a ſect characterized in the eyes of a man of ſenſe? By proud quackery, ridiculous boaſting, and a profound ignorance of human nature. Was Stoiciſm therefore a bleſſing to mankind? The Stoic renounced every paſſion, conſequently he did not permit the ſage to feel for the misfortunes of another. "If you behold your friend in trouble," ſays Epictetus, "caſt an eye of compaſſion upon him, mix your complaints with his, but take care that your grief be not real."

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The moſt rigid amongſt them would not even have affected pity. Did you tell them of any accident that had befallen a friend or relation, they replied, *That is no buſineſs of ours.* Did you inſiſt upon it, did the miſery of another render you eloquent, and did you repreſent it to them under the blackeſt colours, the Stoics, unmoved, would ſtill reply, *All that may be true, but it does not concern us.* Such is the ſect ſo much boaſted of, ſo uſeful to mankind, and whoſe loſs is deplored! Nothing that relates to man affects them: in vain does the wretch before them expoſe his grief, the orphan his nakedneſs, a friend his wants, and the poor their indigence. To theſe inſenſible beings a friend, the poor, the wretched, and the orphan, are nothing. The ſaying therefore of Monteſquieu, that, *failing Chriſtianity, he would embrace Stoiciſm,* is at bottom only a contradiction. To be convinced of this, let us for a moment ſuppoſe the whole world Stoics; each being ſequeſtered; and man become a ſtronger to man, that is to ſay, ſociety entirely deſtroyed. What a different view is exhibited by a contrary ſuppoſition, where all mankind, ſubjected to the laws of chriſtianity, ſhould follow the ſublime morality of the goſpel.

goſpel. By that morality every bond is ſtrengthened, and every affection animated: it deſtroys hatred; renders all mankind brethren; and converts the whole world into one family. The reign of this religion, therefore, is doubtleſs a benefit; and the loſs of it would be a real calamity to the human race.

A certain king of Citium gained the favour of Alexander, by making him a preſent of his ſword. That conqueror ſet the higheſt value upon it; he carried it always at his ſide; and it was with it, as Plutarch tells us, that he triumphed over Darius.

In this city Simon the Athenian loſt his life, while combating againſt the Perſians. According to Plutarch, this happened at the ſiege of Citium; but authors are not agreed reſpecting the manner in which he ended his days. Some ſay that he died of a diſeaſe, and others of the wounds which he received in the conflict.

Amaſis, who reigned in Egypt in the eighteenth dynaſty, took Citium from the Aſſyrians, and deſtroyed it, with ſeveral other cities of the iſland. He however cauſed it to be rebuilt afterwards; and it ſeemed to riſe

from

from its ruins more beautiful and flouriſhing than before.

Nothing is to be ſeen at preſent but the foundations of its walls, and of a few edifices. The ſpot where all the reſt ſtood is now an immenſe cultivated field; and the labourers, in ploughing up the ground, diſcover every day large ſtones with which the houſes of Salines and Larnic are conſtructed.

In 1767, a quarry being opened for the purpoſe of procuring ſtones, the workmen found there a head of Caracalla, of white marble; and ſeveral Roman medals of Septimius Severus, Antoninus Caracalla, and Julia Domna, with a Greek inſcription; and on the reverſe the temple of Paphos, with the legend KOINON ΚΥΠΡΙΩΝ. Some of them had the image of Caracalla on the one ſide, and that of Geta on the other. Some of them alſo had that of the emperor Claudius, with a Latin inſcription; and on the reverſe a crown of laurel, in the middle of which was the Greek legend above mentioned. The head of Caracalla, in white marble, was ſent to Timothy Turner, Eſq. the conſul of his Britannic majeſty at Cyprus; the medals were given to me, and I preſerved the moſt curious of them.

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The remains of antient aqueducts, which are found here, prove that the water of the country was not formerly better than it is at preſent; and that the inhabitants were under the neceſſity of conveying it from a great diſtance.

This city was ſurrounded by a broad ditch. The ground is now cultivated, and the concavity of it plainly marks out the place. On the borders of it are two reſervoirs, each formed of three large ſtones joined together. There are no ſtones of the like kind to be found in the neighbouring quarries; and this induces me to believe that they were procured from ſome hills ſituated at the diſtance of about ten miles. No author has fixed the preciſe epoch of the deſtruction of Citium: the medals found in its ruins give us reaſon to believe that it happened as far back, at moſt, as the year 210 of the chriſtian æra.

CHAP. IV.

OF THE CITY OF LARNIC.

MOST travellers have deſcribed Larnic only as a pretty conſiderable town; but if we obſerve that it is the ſtorehouſe of the commerce

commerce of the iſland, and that it holds the ſecond rank in the kingdom, though dependant on the governor of Nicoſia, it will be allowed that I am ſufficiently juſtifiſed in ſtyling it a city. Beſides, it is alſo the ſeat of a Greek biſhop, and the place where the European conſuls have fixed their reſidence.

However this may be, Larnic is the moſt agreeable place in the iſland; for I know nothing more intereſting than a commercial city. I experience a ſecret pleaſure on ſeeing a vaſt concourſe of citizens and foreigners labouring in concert for the happineſs of mankind, and making of any metropolis a magazine for the whole world. In my eyes, the exchange is a vaſt aſſembly, where all nations have their repreſentatives. Factors in the commercial world are what ambaſſadors are in the political: they negociate affairs; ſign treaties; and keep up an uſeful correſpondence between rich ſocieties of men divided by ſeas, and living at the two extremities of the earth. I have often contemplated, with a pleaſing emotion, an inhabitant of Japan diſcuſſing his intereſt with a citizen of London; or a ſubject of the Great Mogul entering into a contract with a Ruſſian. I was fond of being among

theſe

theſe numerous agents of commerce, diſtinguiſhed by their dreſs, their manners, and their language; and all ſearching for the ſame point by different routes. Here I beheld a body of Armenians; there an aſſembly of Jews; and a little farther a group of Dutchmen. I became in ſucceſſion a Dane, a Swede, and a Frenchman; or rather I was a citizen of the world.

The city of Larnic, diſtant from the town of Salines about half a league, is ſituated to the north of the ancient Citium, and even occupies a part of the ground on which it once ſtood.

The origin of it is not preciſely known. I am however of opinion that it may be attributed to the proximity of the ſea, and the materials found in the ruins of Citium.

When the iſland was taken by the Turks, in 1570, Larnic was even then a place of importance, as we are aſſured by Luſignan, whoſe account is as follows: "At the diſtance of half "a league from the ſea, is a large commercial "village, or rather town. It is governed by "a noble Venetian, who is changed every two "years; but the republic has reſolved to ren-"der it free, and to give it a more ſtriking "appearance." This writer does not mention its

its name: it indeed has no fixed denomination; and every traveller has given it one, which differs from the reſt only in the termination.

This city forms a ſemicircle, the extremities of which look towards the ſouth; and it is near a league in circumference. All its buildings are modern, and it contains no monument of remote antiquity. The moſque was formerly a Latin church. It is a narrow edifice, built in the Gothic ſtyle: the front is compoſed of ſix marble columns; four pilaſters ſupport the roof, and divide it into three naves: but it exhibits nothing elſe remarkable.

A minaret has been erected on the ruins of the ſteeple; and it is from this kind of tower that the people are called to prayers. On one ſide of it ſtands a garden, which ſerves as a burial ground for the moſt diſtinguiſhed Turks who die in the city.

Every moſque has an iman, or prieſt, who is obliged to go thither at the hours ſet apart for prayer. The imans are empowered to read the Koran, and to inſtruct the people.

Were we to judge of their diſcourſes from ours, we ſhould form a very falſe idea of them. The Muſſulman eloquence admits nothing of the common-place kind. Leſs diffuſe, and leſs ornamented,

ornamented, than the European oratory, every foreign idea, and every uſeleſs expreſſion, are carefully baniſhed from it. A Turkiſh ſermon is a continued ſeries of maxims and ſentences. The miniſter never attempts to prove dogmas which nobody doubts; nor does he ever addreſs himſelf to the audience as if to unbelievers. Morality is the baſis of their diſcourſes, which contain regulations for one's conduct in every circumſtance of life, and conſolations for every kind of misfortune to which men may be expoſed. The perſon of the orator is as ſimple as his diſcourſe; and the profligacy of his conduct never deſtroys the beauty of his morality. A young voluptuary is never ſeen here declaiming againſt effeminacy and pleaſure, an opulent dignitary preaching up the contempt of riches, or an elegant beau ſatirizing vice and luxury. Theſe ridiculous contraſts, ſo common, and yet ſo little taken notice of, in Europe, would highly offend theſe people, who are very fond of ſimplicity: they would believe that one ridiculed both them and their religion; and the latter is an object upon which a good Muſſulman will never ſuffer raillery. I beheld alſo with pleaſure, in their numerous auditories, a mixture and confuſion of all

ranks and conditions. The Turks have not yet introduced into their moſques thoſe humiliating diſtinctions which diſgrace our European churches. Places are not regulated by intereſt and grandeur; they are diſpoſed of as chance directs: and the lower claſſes, more religious and more fervent, often occupy the firſt; and are not, as in Europe, ignominiouſly driven back to the door. I have no objection to ſuch diſtinctions being obſerved in our theatres and academies; the manners of the world prevail there, and the entrance to them is opened only by gold: but that they ſhould exiſt in our temples, and that Chriſtians ſhould tolerate them, is an inſult to the principles of their divine legiſlator, who paid every attention to the indigent and the needy. Conſidering this point even in a political view, I will not heſitate to propoſe the abolition of theſe odious diſtinctions, as the beſt means of bringing back the people to our deſerted churches, and of attaching them to the duties of chriſtianity: they will then frequent places which reſtore them to their primitive equality; and cheriſh a religion which preſerves to them, in an efficacious manner, the natural rights of mankind.

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The muezzins are ſubaltern miniſters, whoſe buſineſs is to call the people to prayers from the tops of the minarets: the reader perhaps will not be diſpleaſed to learn the manner in which they diſcharge this office.

When they have got to the top of the tower, they begin to call out towards the ſouth, then towards the eaſt and the north, and end with the weſt. Their cry is a kind of loud howling, which they ſend forth with all their might, ſhutting at the ſame time their ears with their fingers. This call, in the Arabic language, is made by invoking the name of God and that of Mahomet.

The Turks ought to pray five times every day; at the dawn of the morning, at noon, at three in the afternoon, at ſun-ſet, and at midnight. On Friday, which is their day of repoſe, they repeat a ſixth prayer, an hour before the ſetting of the ſun.

People engaged in buſineſs do not attend to their devotions ſo often: they are ſatisfied with repeating a ſhort prayer at the commencement and concluſion of the day.

Before they begin, they waſh their feet, hands, and other parts of their bodies, with the moſt ſcrupulous attention. They then bend

themſelves as a token of adoration; kneel down on a carpet, a mat, or the corner of their garment; and, turning towards the ſouth, pray with wonderful fervor for the ſpace of half an hour. I obſerved that Mecca, the country of their prophet, and from which, according to their idea, ſalvation was diſpenſed to them, is ſituated towards the ſouth; and for this reaſon they pray with their faces turned towards that quarter. The religion of the Turks is undoubtedly diſhonoured by a multitude of ſuperſtitious practices. But one cannot help approving certain cuſtoms, which are the reſult of a ſublime and affecting ſentiment; ſuch, for example, is that of conſidering every place where they pray, were it even in the open fields, as ſacred: the graſs which they tread on, the air that they breathe, and the ſhade under which they repoſe, all appear to them to be conſecrated by this momentaneous commerce with the Eternal. It is a temple which the pious Muſſulman never after beholds but with reſpect, and which he never approaches but with religious emotion.

The moſque which I have deſcribed is the only Turkiſh place of worſhip in Larnic. At the entrance of it there is a column of granite

that

that formerly had a lion upon it, which is the arms of the republic of Venice.

The Greeks have here three churches, in which the ſame number of prieſts, called coſmicos-irens, perform divine ſervice. That of St. John is a kind of cathedral. As the deſtruction of Citti prevented the biſhop from reſiding there any longer, the prelate transferred hither his court and his chapter. The people aſſemble in theſe churches three hours before day; for all their religious ceremonies muſt be finiſhed before ſun-riſe.

The church of St. Mary, belonging to the fathers of the Holy Land, is divided into three naves: and the two collateral ones are kept ſhut; becauſe, in the eaſt, the women are abſolutely ſeparated from the men. The Latins follow the ſame cuſtom, out of reſpect for the orientals. The emperor Leopold made a preſent to this church of a very fine organ. The pariſh belonging to it is that of all the European nations. In the refectory of the convent, there are two excellent paintings, repreſenting the waſhing of our Saviour's feet, and the marriage at Cana. The library is exceedingly elegant; and the gardens and orchards which ſurround it, render this ſolitude a moſt

delightful habitation. It contains only about half a dozen of monks; but this number is ſometimes increaſed by the addition of thirty or forty ſtrangers.

I muſt not omit to mention, for the benefit of travellers, that the capuchins of the province of Flanders have an hoſpital, or houſe of entertainment, here. Strangers are admitted to their table, on paying twenty or twenty-five paras a day; but the place is dirty, and far from being agreeable.

Every Greek and Latin church is ſurrounded by walls. The entrance is through a gate about three feet and a half in height; which is made ſo low, in order to prevent the Turks from introducing horſes and other animals into the incloſure. The caſe is the ſame throughout all Syria; but this mode, at Cyprus, is adopted only by the Greeks. The Latin churches have lofty porticos, and are reſpected by the Turks.

Public edifices, ſuch as churches, convents, hoſpitals, and moſques, are all conſtructed of ſtone. Every other building is formed of bricks, which are compoſed of a mixture of chopped ſtraw and moiſt earth, dried in the ſun. They are exactly ſhaped like thoſe of Italy, but larger

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in their dimenſions. The cement uſed is nothing but ſome of the ſame clayey earth, with the addition of a little freſh ſtraw. Such, in general, is the conſtruction of all the houſes of the kingdom, except in a few villages where ſtones are very common.

The earthy colour of theſe bricks gives them externally a diſmal and melancholy appearance; travellers therefore are agreeably ſurpriſed, to find them in the inſide airy and commodious; and the walls whitened with a compoſition of talc, procured from the hills in the neighbourhood of Larnic.

Theſe houſes have only one ſtory above the ground floor: the roofs are formed of earth, mixed with clay; and the crevices produced in them by the heats of ſummer, cloſe of themſelves during the rains of winter. They are about nine inches in thickneſs; and are ſupported by large beams, over which are laid very thin laths, covered with mats made of reeds: they are, however, not proof againſt a continuance of wet weather; and the inhabitants are under the neceſſity of giving them continual repairs. Houſes built after this manner have at leaſt one advantage; which is, that they reſiſt earthquakes. Sad experience

has taught the Cypriots to prefer them to houſes built of ſtone. They are paved with very ſoft white marble, which eaſily exfoliates: this marble is produced in the iſland. Every houſe has a garden, the cultivation of which is the principal amuſement of the Cypriots.

Among the private houſes at Larnic, there are ſome which, on account of their grandeur, and the richneſs of their furniture, may be conſidered as palaces. Such is that of the Engliſh conſul, occupied at the time I was there by Mr. Pory, originally from France. It contains a ſaloon capable of receiving five hundred people; and is ornamented with ancient tapeſtry, and excellent paintings. All the other apartments, which are equally beautiful, look for the moſt part into a delightful garden, kept in excellent order.

There are many others worthy of being mentioned; but it would be too tedious to particularize them.

The different conſuls at Cyprus hoiſt the flag of their ſovereign at the feſtivals of the church, the birth-days of their reſpective princes, the arrival of a veſſel belonging to their nation, a ſhip of war in the ſervice of the grand ſignior,

ſignior, or any other power; during public viſits paid to magiſtrates; at the death of any conſul, officer, or merchant; and, laſtly, at the time of a revolt, in order to make thoſe quarters, where they are diſplayed, be reſpected.

The conſuls may alſo affix the arms of their ſovereigns to the gates of their palaces; but many place them in the inſide, that they may not be expoſed to the inſults of the populace.

The houſes of the Greeks and Turks are generally pretty large and ſpacious; but they are built in a whimſical ſtyle, and laid out in a very irregular manner.

Thoſe who travel in the eaſt cannot help obſerving how inferior architecture is there to what it was formerly. In this art the orientals produced wonders. Without ſpeaking of the Tower of Babel (the foundations of which, according to an ancient writer, were ſtill exiſting, in his time, like a vaſt mountain), what could be more worthy of admiration than the walls of Babylon, its hanging gardens, and Temple of Belus; the height of which, divided into eight ſtories of a furlong each, was conſequently a mile; and on the ſummit of which was erected the obſervatory of this proud city?

I might

I might mention alſo that immenſe rock cut into the figure of Semiramis, while ſome ſmaller ones repreſented tributary kings proſtrated before her; and that wonderful baſon, or artificial lake, which contained the river Euphrates, until the new canal, deſtined to receive it, was finiſhed.

Many learned men have, it is true, ranked theſe wonders of art amongſt the fables of antiquity; but their incredulity, in this reſpect, is founded upon nothing elſe than the impoſſibility of erecting ſuch monuments at preſent. The ancients certainly enjoyed advantages which we have not. The earth was exceedingly fertile; and the greater part of it was converted into paſtures, which require much fewer hands than agriculture. There was ſcarcely any commerce to employ the active part of mankind; few arts and ſciences to engage the attention of the ſedentary and contemplative: and, beſides this, monarchs were abſolute; and, when they went to war, they put themſelves at the head of all their people. We are told that Semiramis carried with her three millions of men; and yet ſhe found herſelf before an army which was ſtill more numerous. Is it ſurpriſing, therefore, that this

queen,

queen, on her return from war, as ſhe could with a ſingle word command all that multitude, ſhould have executed theſe wonders of her imagination? In theſe climates, alſo, a ſucceſſion of ſeaſons was unknown, and winter never fettered the activity of the labourer. I might rank likewiſe, amongſt the advantages of thoſe countries, the bitumen, which, according to the account of hiſtorians, covered the ſurface of the earth; and this ſpecies of cement, furniſhed by nature, is probably the ſame as that which the ſcriptures tell us was employed in conſtructing the Tower of Babel. Do not the pyramids of Egypt correſpond with the deſcriptions which the ancients have left us of them? I have not the leaſt doubt that an ingenious traveller might ſtill diſcover ſome remains of that famous labyrinth which covered a whole province; and which, in its vaſt circumference, contained an hundred temples, diſperſed throughout its different diviſions. The Chineſe wall is alſo one of thoſe conſtructions which make a conſiderable figure in the ſcale of human induſtry; and, were not this monument of oriental grandeur ſtill to be ſeen, would it not be claſſed amongſt the number of hiſtorical fables and chimeras?

chimeras? The doubts ſtarted reſpecting the exiſtence of theſe prodigies of art, atteſt much leſs the wiſdom of our criticiſm, than the narrow and confined ſphere of our modern conceptions.

The water at Larnic was formerly very bad, and the deſtruction of the ancient aqueduct of Citium was greatly lamented; but this did not haſten the re-eſtabliſhment of it. A baſhaw however, zealous for the good of the public, cauſed new ones to be conſtructed; and theſe aqueducts, kept in proper repair, continue to diſtribute throughout the city the excellent waters of Arpera, which I mentioned in the article of Salines.

Larnic is governed by a digdaban, or commiſſary. This is the ſecond office of dignity in the iſland; and the power of appointing a perſon to fill it, is veſted in the governor general.

His ſubalterns are the ſaerdaer, or chief juſtice; and the ſu-baſcis, his aſſiſtants. He has alſo ſome domeſtics, but they are not numerous.

The pretorian palace is the reſidence of the cadi, and of the preſident of the codgias. Theſe codgias are virtuous old men, whoſe counſels

counſels are liſtened to with attention, and followed with punctuality.

The ſentences paſſed in this tribunal are only proviſional; but, in ſome caſes of little conſequence, no appeal can be made: in thoſe of importance, the affair is referred to the ſuperior tribunal of Nicoſia, which determines in the laſt inſtance.

Three hours after ſun-ſet, the guard of the culaches, otherwiſe called the watch, iſſues from the palace of the digdaban: its buſineſs is to preſerve peace among the inhabitants; and whoever walks abroad at that hour, without a light, is made a priſoner. Subjects of the empire are conducted to the public priſons, and Europeans to the palace of their conſul. When they have committed no other crime, they are diſcharged, on paying a ſmall acknowledgment to the guard.

In the city of Larnic, or rather in the whole kingdom of Cyprus, there are people belonging to ſix European nations: French, Engliſh, Tuſcans, Neopolitans, Venetians, and Raguſans. Each have their reſpective conſul, except the Tuſcans: theſe are under the protection of the Engliſh conſul, who is honoured even with the title of Vice-conſul of Tuſcany.

There are here alſo Imperialiſts, Danes, Swiſs, Dutch, and Genoeſe. But as all theſe have long ceaſed to carry on commerce by themſelves, they entruſt their commiſſions to correſpondents, whom they have amongſt the other nations eſtabliſhed in this iſland.

In the neighbourhood of the city there is a multitude of ciſterns, covered with a viſcous kind of cement, impenetrable to oil, which were formerly, as is ſaid, vaſt reſervoirs for containing that liquid. This cement is a mixture of marine ſalt, lime, and boiling oil. If this be true, the plains of Cyprus muſt formerly have been covered with olive-trees.

At the diſtance of about an hundred paces from Larnic, towards the weſt, there is an eſtate belonging to Mr. Pory, originally from France, who has reſided on this iſland many years. On this eſtate a ſubterranean grotto was diſcovered, in which nothing was found but ſome ſmall idols, and lamps of baked earth. I imagine that this place was formerly a warehouſe where articles of that kind were ſold. The Turkiſh government has forbid, under the moſt rigorous puniſhment, all ſubterranean reſearches; and Mr. Pory, fearing that he could not gratify the wiſhes of the curious

rious with impunity, has ſhut up this magazine; ſo that it is now difficult even for the inhabitants to diſcover the place where it was.

In the year 1766, Mr. Zambelli, a Venetian merchant, in digging a foundation for a houſe which he was going to build on an elevated ſituation towards the northern part of Larnic, diſcovered ſome tombs of ſoft marble, without any inſcription, and capable of containing a body at full length. In ſome of them were ſeveral ſkulls; and around them were placed vaſes of baked earth, filled with bones, ſo ſmall that they appeared to be thoſe of birds.

The diſcovery of Mr. Zambelli ſoon attracted the attention of this ſuperſtitious government. The Turks pretended that he had diſturbed the repoſe of the Mahometans buried in that place; and this fault, however involuntary, was in their eyes a capital crime: but when they were told that, as theſe tombs were very ancient, they could not be thoſe of the Turks; and that the bodies, beſides, were not depoſited in them according to their ceremonies, they began to be a little eaſier. Avarice, without doubt, was the cauſe of this interruption,

terruption, for which a reſpect to the dead only ſerved as a pretence.

In the neighbourhood of Larnic there is ſtill to be ſeen a ſmall moſque, which the Mahometans call Arab, and the Greeks Saint Arab. Both of them have great confidence in its patron; the former conſidering him as their derviſe, and the latter as their ſaint. The Turks venerate this moſque, which they ſay was erected by that Arab; and the Greeks are zealous viſitors of a tomb, or ſubterranean grotto, in which they pretend that the body of their holy hermit was long depoſited.

The derviſes, as well as the ſantons and the abdales, are a kind of Turkiſh monks. Their dreſs conſiſts of a robe of coarſe woollen ſtuff, of different colours, which leaves the breaſt uncovered; over this they have a cloak of the ſame, but much finer, and of a white colour; and on their heads a cap of white felt, in ſhape reſembling a ſugar-loaf. The lower part of it riſes up, and is folded back in the form of a turban. They have no linen; but this does not prevent them from being extremely neat and clean. Their external appearance is very decent; and they behave with great politeneſs

politeneſs and affability. Theſe agreeable qualities are, however, effaced by an infamous taſte, to which they abandon themſelves without the leaſt reſerve: their hypocritical mildneſs tends only to debauch youth, and enables them to gratify a paſſion which is contrary to nature.

One Mola Sonchiur is ſaid to have been their founder. They occupy different convents, and perform ſervice in ſeveral moſques. They preach twice a week; and both the men and women who are their auditors mix together, which is never the caſe in other places of religious worſhip; but the community of the derviſes is ſeparated from the reſt of the believers by a baluſtrade. The orator opens his diſcourſe by a paſſage from the Koran, and thunders forth againſt vices which he himſelf is not at great trouble to avoid. When the ſermon is ended, they all ſing a hymn, accompanied with the ſound of various pipes. The ſuperior afterwards commences a dance, in which all the reſt join, and which they execute in the following manner:—They firſt walk ſlowly round the moſque, one after the other: but by and by they accelerate their ſteps; and turn their bodies round with ſo much precipitation, that the eye can ſcarcely follow them. When

the ball is over, theſe pious mountebanks kneel down, and remain for ſome time in that poſture, with every external appearance of the moſt fervid devotion. The ſuperior then riſes up, the derviſes follow his example, and, having renewed their whirling round, continue the ſame farce for an hour and a half longer.

Some ill-informed travellers have confounded the ſantons with the derviſes; but they differ from each other both in their way of life, and in their manner of praying. The ſantons, whoſe founder was Hazret Meulana, dreſs, it is true, like the derviſes; but they are far from being ſo neat and clean. Their whole exterior appearance diſplays the utmoſt miſery; and I have ſeen ſome of them who were almoſt completely naked: their features are diſguſting; they are of a ſlovenly diſpoſition; and their behaviour is clowniſh and uncivil. Such beings are really a diſgrace to human nature. They begin their religious ceremonies, which conſiſt in whirling round in a ridiculous manner, and in making violent contortions, at three in the morning. Theſe ceremonies are accompanied by cries which degenerate into frightful bellowing. They beat a kind of cymbal, or rather drum; calling out,

with all their might, *Allahu*, which ſignifies the great God. At length they drop down on the pavement, half dead with fatigue; their mouths become covered with foam; and the ſtupid Mahometans then believe that theſe ſantons are converſing with God and their prophet. When they recover from this criſis, theſe monkiſh impoſtors eat with the women and young people. There is no exceſs to which theſe wretches will not abandon themſelves. The greater part of their houſes are in Natolia; but they are not every where held in the ſame eſtimation.

There are here alſo another ſect, called the Abdales; who are pious vagabonds, diſperſed throughout all Aſia, and have no fixed place of reſidence. They wander about from one town to another, and ſtop wherever they find beſt entertainment. In their manners and cuſtoms they have a great reſemblance to the ſantons; but they are diſtinguiſhed by one ſingularity, which is, the great intereſt that the women take in every thing relating to them. No ſooner has an abdale arrived in any town, than they all honour him with their viſits; they make frequent aſſignations with him, without the leaſt ſcruple; and ſome of them even do

not bluſh to ſubmit to his deſires in the middle of the ſtreets, and in other public places, while a ſimple cloak conceals from view theſe ſuperſtitious orgies. One may well wonder how ſuch monſtrous abuſes can be tolerated: they are indeed proſcribed in Syria, but they are very frequent at Cairo.

The country around Larnic is not the moſt agreeable in the iſland, for the ſoil is extremely dry. The ſun falls almoſt perpendicularly on theſe parched fields; and while the fatigued traveller breathes a ſcorching air, he in vain ſearches for ſome grove, the ſhade of which may afford him a ſhelter, and recruit his exhauſted ſtrength. There are no trees in this place but the mulberry, and a few palms ſcattered here and there on the plains. A great many cauſes concur to render the neighbourhood of this city barren: there is no water, and the ground abounds in flints and ſtones. It however produces a good deal of barley: and, if the fields are dry, the orchards in return are rich and fruitful; they are remarkably pleaſant, and are watered by ſmall canals formed in the earth. The gardens are equally beautiful, and abound with all kinds of flowers: the citron and the orange tree thrive in them wonderfully.

CHAP.

CHAP. V.

ROUTE FROM LARNIC TO NICOSIA.

HAVING proceeded northwards from Larnic to go to Nicosia, when I got to the distance of about a mile and a half, I left on my right a large village, which has changed its ancient name of Tridat into that of Livadia. It was formerly surrounded by beautiful meadows of a vast extent. Its riches consisted in flocks; the greater part of the inhabitants were shepherds; and every thing breathed the delicious charms of the pastoral life. This new Arcadia is, however, now totally changed. Its meads are converted into infectious marshes, which corrupt the air; and, though some of them have been drained and cultivated, one cannot see without pain the desolate state of a country which tradition tells us was once so pleasant. Fifty years ago, the fields in the neighbourhood were cultivated by upwards of two thousand hands, who manufactured abundance of cot-

ton, with ſome of the beſt ſilk in the kingdom; but, except a few that produce corn, and a little cotton, they are now entirely neglected. About a dozen of huts, ſcattered here and there, afford ſhelter to a few poor families. The culture of the mulberry is now totally abandoned, though there were formerly whole groves of it. The people deſtroyed them, and government took no care to prevent this loſs. The environs were embelliſhed with a great number of ſeats, to which the inhabitants of Larnic repaired, to enjoy the beauties of nature, and the pleaſures of the country. None of them remain at preſent but that of Mr. Pory, which I have mentioned already; the reſt are falling to decay: and not far from their ruins ſtands the Greek church of Saint Paraſceughi.

In my way I fell in with the village of Aradippe, the richeſt in the country. It contains a church, of which St. Luke is the patron. Every year, on his feſtival, a very brilliant fair is held, which is frequented by vaſt crowds of people. I ſaw alſo the remains of an ancient temple, the walls of which were painted in freſco.

This

This is the only place in the iſland where people are permitted to breed hogs; but it muſt be allowed that the prohibition is no where very rigorous.

In the middle of a plain, at the diſtance of two leagues and a half from Larnic, ſtands the village of Atenè, which is tolerably well peopled. This, no doubt, is owing to the advantages of its ſituation; for, being on the route from Larnic to Nicoſia, it is much reſorted to by carriers and travellers. The fields around it produce wheat; and in ſome of them there are a few clumps of mulberry trees. The country around Petrophanes, Palliocanut, St. George, and Margo, has every appearance of natural fecundity. But I beheld there the richeſt fields moſt ſhamefully neglected: they are beautiful deſarts, which wait only for the hand of man to become real gardens.

In this place I had the pleaſure of ſeeing a Cyprian hunting match, a ſpectacle very common in the iſland; for, as I have already remarked, the Cypriots are remarkably fond of hunting. A ſportſman here ſeldom goes out alone, to purſue a feeble animal, with his fuſee and a couple of dogs. The Cypriots love exerciſe; but they wiſh to enliven theſe excur-

ſions with mirth and jollity: they therefore go out in large parties, mounted on horſes, and accompanied by whole packs of dogs. The hunting match at which I was preſent, was none of the leaſt brilliant, as it was that of the governor. Having arrived at a ſpacious plain, interſperſed with clumps of mulberry trees, ſome ruins, and thick buſhes, the ſportſmen began to form a ring, in order to incloſe the enemy. The barrier conſiſted of guards on horſeback, with dogs placed in the intervals. The ladies of the greateſt diſtinction in Nicoſia, with a multitude of other people, ſtood upon a little hill, which I aſcended alſo; and from that eminence I enjoyed the amuſement, without ſharing in the fatigue. The governor and his ſuite were poſted in different parts of the plain; and, as ſoon as the appointed moment arrived, the hunt was opened with the ſound of muſical inſtruments. Part of the dogs were then let looſe; which, ranging through the buſhes and underwood, ſprung a great number of rails, partridges, and woodcocks. The governor began the ſport, by bringing down one of theſe birds; his ſuite followed his example; and the winged tribe, into whatever quarter they flew, were ſure of meeting with inſtant death. I was ſtruck

with

with the tranquillity of the ſtationary dogs; for, notwithſtanding the inſtinct by which they were ſpurred on, not one of them quitted his poſt: but the reſt ran about in purſuit of the game, and the plain was cleared in an inſtant. The ſcene was now changed: a hare ſtarted up from a buſh; the dogs purſued; and while the latter made a thouſand turnings in order to eſcape, ſhe every where found an enemy. She however often defeated the greyhounds: and I admired, in ſuch caſes, the ſagacity of theſe animals; which, diſdaining the aſſiſtance of thoſe that were young and inexperienced, conſequently liable to be deceived, waited until ſome of the cunning old ones opened the way for them; and then the whole plain was ſoon in motion. During this ſcene, the beauty of the ſeaſon, the cheerfulneſs by which I was ſurrounded, the barking of the dogs, repeated a thouſand times by the echoes of the hills, the cries of the hunters, and the ſound of the horns, exalted my imagination; and kept me, as I may ſay, in a kind of enchantment. When the poor animal was juſt ready to become a prey to its enemies, the governor ruſhed forwards; and throwing a ſtick, which he held in his hand, before the dogs, they all ſtopped, and not

not one of them ventured to paſs this ſignal. One of thoſe ſwift greyhounds, of which I have ſpoken in the firſt chapter, being then let looſe, purſued the hare; and having come up with it, carried it back, and jumping up on the neck of the governor's horſe, placed it before him. The governor took it in his arms; and, delivering it to one of his officers, gave him orders, if it continued alive, to ſhut it up in his park, where he maintains a great many priſoners of the ſame kind. I admired, above all, the diſcipline of the dogs, and the humanity of the governor, who thought it his duty to preſerve an animal which had afforded him ſo much pleaſure.

Among the deſerted villages above mentioned is that of Piroi, which has not the leaſt reſemblance to any of them. It is very populous, and the country around is fertile and well cultivated. This canton is indebted for part of its beauties to the induſtry of its inhabitants; it is interſperſed with groves of mulberry trees, and produces abundance of cotton. In the neighbourhood there is a rivulet, the waters of which add greatly to the charms of this delightful ſpot.

After

After paſſing this rivulet, you find in the earth red jaſper and agates, mixed with common ſtones; and this for a conſiderable diſtance. You meet alſo with a number of villages more or leſs populous; but to repeat their names (for little can be ſaid of them) would only take up the reader's time to no purpoſe. I ſhall content myſelf with obſerving, that the greater part of them are ornamented with Greek churches, and groves of mulberry trees, which were formerly much more numerous in the iſland than they are at preſent.

The mulberries in Cyprus, as well as in all Syria, are planted at an equal diſtance from each other, in ſtraight lines, and forming a ſmall ſquare grove compoſed of two, three, and even five, thouſand plants. They are ſomewhat more than five feet in height, and about two feet in circumference. Theſe trees grow naturally taller; but at Cyprus the people lop off the branches, that they may have the leaves to give to their ſilk-worms. They are not ſuffered to grow old, nor does the pruning knife reſpect even their firſt ſhoots: care therefore is taken every year to plant new ones, in order to ſupply a ſufficiency of leaves.

leaves. No other attention is beſtowed upon them than to water them once or twice a-day in ſummer. A ſmall reſervoir, made in the form of a vaſe, is dug around each tree; and the water being conveyed into it by ſmall canals, ſerves to refreſh the roots.

CHAP. VI.

OF THE CITY OF NICOSIA, THE CAPITAL OF THE KINGDOM OF CYPRUS.

THE city of Nicoſia is ſituated, as I have ſaid, to the north of Larnic, and at the diſtance of twenty-five miles from it. Formerly it was known by the name of Letra. It was afterwards called Leucoton, from Leucon, ſon of the firſt Ptolemy, who built its walls. The Greeks at preſent give it the name of Eſcoſia, the Italians that of Nicoſia; and it is under the latter appellation that I ſhall deſcribe it. I muſt not, however, omit to mention that, in many maps of the kingdom of Cyprus, Nicoſia paſſes for the ancient Thremitus; but this is evidently an error, for that name was never given to it in hiſtory. Thremitus is a conſiderable village twelve miles from Nicoſia. This village was formerly

formerly a city, which Richard king of England entirely deſtroyed.

Nicoſia ſtands in the centre of the iſland, in the middle of a vaſt plain; and is ſurrounded by hills and mountains, which bound it on all ſides, at the diſtance of ten miles.

From the time of Conſtantine the Great till 1567, the circumference of this city was nine miles: but the Venetians found it too extenſive; and reduced it to three, becauſe they thought that this would render the conqueſt of it leſs eaſy. They fortified it alſo with eleven baſtions, and three gates: all the reſt they razed to the foundation. Nothing was reſpected: they even demoliſhed temples, palaces, and the moſt beautiful monuments; and the gloomy policy of theſe people ſoon reduced it to a heap of ruins. There are ſtill to be ſeen here the foundations of a citadel, erected by king James the Firſt of the Luſignans; and the remains of a conventual church, dedicated to St. Dominic, in which were buried ſeveral ſovereigns; and, among others, Hugo IV. to whom Boccace dedicated his book on the genealogy of the gods.

A river named Pedicus ran through the ancient city: its mouth was near Famaguſta; but

in

in 1567 its courſe was changed. At preſent it is almoſt entirely dry; and the little water ſeen in it during winter, refreſhes the neighbouring plains.

The city of Nicoſia, under the family of the Luſignans, was the reſidence of the kings, and the ſeat of an archbiſhop. It contained a great many monaſteries, three hundred churches Greek and Latin, and a number of palaces and public buildings.

Trifillius, who lived three hundred and twenty-eight years after Jeſus Chriſt, was one of its moſt diſtinguiſhed biſhops. St. Jerome ſpeaks of him as the moſt eloquent man of his age, and a character worthy the reign of Conſtance. He wrote a commentary on the Song of Songs, and ſeveral other works.

In the beginning of the reign of the Luſignans, about the year 1212, Innocent III. erected Nicoſia into an archbiſhopric, on the requeſt of Aliſia, wife to Hugo the firſt king of Cyprus.

Hugo of Tuſcany was biſhop of Nicoſia. In 1268 he founded, in the neighbourhood of Piſa, a monaſtery of regular canons of St. Auguſtine; who were afterwards called the

Fathers

Fathers of Nicoſia, from the name of the metropolis of their founder.

The archbiſhop is legate of the Holy See; a title granted him by Pope Alexander IV. with permiſſion to dreſs like the cardinals, the hat only excepted.

In 1560 Pope Pius IV. ſhared his right of election to this ſee with the republic of Venice: it choſe four ſubjects, and the Pope one.

The city of Nicoſia, and a great part of the kingdom, was in the fifteenth century in the hands of the Saracens. The king of Cyprus was carried priſoner to Egypt; and though his liberty and his crown were both reſtored to him, he remained tributary to the conqueror. The Porte having afterwards triumphed over the Sultan, the kings of Cyprus ceaſed to pay tribute to the ſovereign of Egypt, only to make the ſame acknowledgment to the Grand Signior; and this they continued to do till the iſland was taken by the Venetians.

The year 1570 was fatal to the city of Nicoſia, and to the whole iſland. Selim II. who then ruled the Ottoman empire, projected the conqueſt of Cyprus. In the month of June of the ſame year, Muſtapha, the Turkiſh general, entered it, at the head of an hundred thouſand

thouſand infantry, and ten thouſand horſe. The neighbourhood of Nicoſia was laid waſte with fire and ſword; and on the 26th of July a memorable ſiege was commenced, which continued forty-five days. The inhabitants by their valour performed prodigies. They ſuſtained five different attacks with uncommon firmneſs; but, being at length reduced to the greateſt extremity, the city was taken, by a general aſſault, on Sunday the 9th of September. Of fifty thouſand people who had retired within the walls for ſhelter, twenty thouſand were maſſacred, and the reſt put in irons.

In coming from the ſouthern part of the iſland, you enter the city by the Julian gate, at preſent called that of Famaguſta. This is certainly the moſt beautiful of the whole three; and the workmanſhip of it would even do honour to our architects. Some years ago no perſon could enter it on horſeback: this prohibition was afterwards annulled in favour of Europeans; but the Greeks are obliged to diſmount, or to give a piece of money to the guard. In the interior part of the gate there are different coats of arms on each ſide, among which I ſaw ſome that contained a croſs: a circumſtance rather ſingular in a

country where the Turks are at great pains to deſtroy even the leaſt traces of chriſtianity. On the ramparts there are different pieces of ordnance ornamented with the arms of the republic of Venice. When the city was taken, they found in it two hundred and fifty cannons: they likewiſe brought ſome along with them; and the reſt were formed of the bells of the churches. This numerous artillery, however, is far from being formidable, as it is in very bad order. I obſerved one of a larger bore, which was broke to pieces by orders of the baſhaw, who had been greatly annoyed by it during the ſiege: no one but a Turk would have thought of ſuch kind of revenge. The gates of Paphos and Cerines, which are not yet finiſhed, are inferior in point of beauty to that of Famaguſta. At the time when Nicoſia was attacked by the Selim, the inhabitants had not finiſhed the digging of the ditches, and the repairs of the walls.

Between the gate of Famaguſta and that of Paphos, there are ſeveral tombs raiſed upon a baſtion, where Soliman, the preſent governor, has conſtructed a garden. One of theſe tombs, which is exceedingly beautiful, and of the fineſt marble, is ſaid to be that of the

officer who firſt planted the Ottoman ſtandard on the walls. On this ſide, the city ſuſtained ſeveral aſſaults.

The country around Nicoſia is lively and animated. From the top of the ramparts may be ſeen a great number of hamlets and villages. The neareſt of theſe are Caimachli; Panocaimachli; Palluriotiſa, which was formerly within the circumference of the city; St. Marino, from which the place was moſt vigorouſly attacked; St. Veneranda, where a battery was erected; St. Demitri, near which Muſtapha's cavalry were encamped; Tracone, Altalaſſa, and ſome others, very populous and flouriſhing. The inhabitants do not confine themſelves merely to agriculture; they ſpin cotton, and manufacture cloth, which they afterwards ſell in the capital.

The moſt beautiful edifice here is, without doubt, the church of St. Sophia, where the kings of Cyprus were formerly crowned. It is built in the Gothic ſtyle, and conſiſts of three large naves. It contains the tombs of the Luſignans, and of ſeveral ancient Cypriots and noble Venetians. As age has effaced the inſcriptions, they are abſolutely unintelligible; and the figures on the ſtones are ſo much mutilated,

tilated, that the features of them cannot now be diſtinguiſhed.

The choir and the altars were deſtroyed when the city was taken. This church then became the principal moſque; and Muſtapha, the Turkiſh general, went to it, for the firſt time, to offer up thanks to the Almighty on the 14th of September, 1570. On the outſide it is ſtill almoſt in the ſame ſtate, except that the towers are changed, and the coats of arms deſtroyed. I was there one Friday morning, when the governor paid it a viſit on horſeback, accompanied by four or five Turkiſh noblemen on horſeback alſo; and his whole court, who followed on foot.

The church of St. Nicholas is at preſent the beſiſten, a kind of hall where all ſorts of proviſions are ſold. The principal Turkiſh, Greek, and Armenian merchants aſſemble here to tranſact commercial buſineſs. When I beheld a crowd of theſe merchants in this ancient temple, I could not help reflecting on that ſtrange ſucceſſion of events, which puts conquerors in the place of the conquered; converts a church into an exchange; and makes an abode of peace, ſet apart for prayer

and devotion, the centre of all the petty intereſts of mankind.

Two hundred paces thence, in the middle of a ſquare, is the church of St. Catherine, formerly a nunnery, and at preſent a moſque. The convent was ſufficiently ſpacious, but the church is more magnificent than extenſive.

The ſeraglio is the palace of the muhaſſil: over the gate there is the figure of a lion in ſtone, which repreſents the Venetian arms. The entrance is through a large court, around which there are various buildings, and at the bottom the ſtables. This edifice, which was the royal reſidence in the time of the Chriſtians, is built in the Gothic taſte; but it has experienced ſo many changes under a ſucceſſion of baſhaws and governors, that its original appearance is almoſt deſtroyed. In the neighbouring ſquare there is a Turkiſh fountain, that affords excellent water: the water at Nicoſia is in general exceedingly good.

The bazar, or market-place, is extenſive and lively, well ſupplied with proviſions; and, above all, remarkably clean.

The middle part of it is occupied by what is called here a kan, which is an immenſe court

ſurrounded

ſurrounded by various apartments. The entrance to it is through a marble gate, built from the ruins of ſome ancient edifices. This kan was ſet apart for the reception of ſtrangers by the baſhaw Muſafer; who, to defray the expences of conſtructing it, impoſed a tax upon the people of two ſols per head. This tribute, moderate without doubt, but nevertheleſs unjuſt, coſt him his life; and, though the glory of having been preſent at the conqueſt of the iſland might have ſaved him, the enraged multitude cut off his head.

The preſent governors, however, have no occaſion to dread the like ſeverity; they may haraſs the people at their eaſe; and this is one of the leaſt ſecret clauſes of their treaty. This place is called the Kan of Alaiottes, the greater part of the ſtrangers who reſide in it being from Alaija, a city of Caramania.

The ruins of the ancient buildings to be ſeen here, may give us a faint idea of what this city was originally; and it plainly appears that the ſtreets were wide enough to diſplay the magnificence of the buildings and palaces with which it was embelliſhed. This mode of building has, however, been neglected; and there is now no regular plan. The greater

part of the houſes are perfect huts, which deſtroy the charm ariſing from uniformity, and make a ridiculous contraſt with the ſuperb ſtructures that are near them.

In my general view of the iſland, I have already mentioned the government of this city, which is the reſidence of the muhaſſil, with all his court; and of the mullah, the ſupreme chief of the judges, or cadis of the kingdom. I ſhall only add, that it is the reſidence alſo of all the agas, or Turkiſh lords; and of the principal Greek and Armenian families, who by their different employments depend on the government of Nicoſia. The principal branch of trade here is cotton cloth, which is manufactured in the city, though the greater part of the other manufactures are made in the neighbouring villages. The Turkey leather of this place has a more brilliant and lively colour than that of Barbary; and the painted cottons, inſtead of loſing their ſplendor by being waſhed with ſoap, become more beautiful. The dye of the bucaſſins* is compoſed of a mixture of the root of the boia,

* Bucaſſins are a kind of ſtuffs gummed and well preſſed. Thoſe of Smyrna are ſtiffened with flour paſte, and painted after the Indian manner. T.

and

and oxes blood: this red colour, well imprinted, never fades. Several other productions of the iſland are collected at Nicoſia. Some articles are alſo brought from Caramania; but they are chiefly diſpoſed of in commerce through the channel of Larnic, which is the grand magazine and mart for wares of different kinds.

During my abode in this capital, I had an opportunity of ſeeing ſeveral Turkiſh ceremonies; and, amongſt others, the circumciſion of four children, and the marriage of a great lord.

The children of the Turks are not circumciſed till they have attained the tenth year of their age: but at their birth a little ſalt is put into their mouths, and a few words are repeated from the Koran; the meaning of which is—"May the bleſſing of thy exiſtence render "dear to thee the name of God, to whom "thou oughteſt always to give glory." For eight days preceding the ceremony, the family hold a general feſtival; they then indulge in every pleaſure, and give balls and various other entertainments. All their friends and relations are invited; and every thing announces a ſecond birth, of more importance than the firſt.

When the day at length arrives, the child is clothed in the richeſt attire. It is conducted through the ſtreets of the city, on a horſe gaudily ornamented; the ſtandard of Mahomet is carried before; the ſingis follow, dancing; a body of muſicians, and performers on different inſtruments, come after; and the proceſſion is cloſed by the friends and relations. When they arrive at the moſque, the people repeat their prayers; and, having remounted their horſes, return to the houſe of the child's father, where an experienced man cuts the prepuce entirely off; after which he holds up his hand, and cries out with a loud voice—"There is no other God than the true God, "and Mahomet is his prophet." When this is done, all the aſſiſtants make ſome preſent to the young Neophyte; and the ceremony is terminated by a grand entertainment.

The women, inſtead of circumciſion, make only profeſſion of the faith above mentioned.

Before I ſpeak of the marriages of the Turks, I muſt ſay a few words concerning their amours. It is here altogether impoſſible for a lover to have any intercourſe with his miſtreſs; the women are guarded in the ſtricteſt manner; and it would be even conſidered

as

as a crime were they to be found in company with their intended huſband. This pleaſure they never enjoy till the moment of their union. Love, in eaſtern climates, exceeds all bounds, and has in it ſomething of madneſs, extravagance, and folly. A lover who wiſhes to convince his miſtreſs with what raptures ſhe inſpires him, paſſes and repaſſes twenty times a day before her windows; ſings amorous ſongs; and holds in his hand a poniard, which he brandiſhes in a thouſand different forms. Soon after, he applies the point to his arm or breaſt; makes a ſmall inciſion; and draws back the weapon in ſuch a manner, that this ſlight puncture becomes a pretty large wound. If the fair recluſe is not near enough to obſerve theſe bloody declarations of his paſſion, he hopes to be able one day to ſhew her his ſcars. The Greeks themſelves, ſervile imitators of the Turks, are not altogether exempt from theſe follies. It would be very curious to ſee the return which the women make to theſe ſingular teſtimonies. Theirs, no doubt, are equally ridiculous; but they are not obſerved.

The Turks may take three kinds of wives, with whom they are permitted to live, and who

who are each diſtinguiſhed by a particular name. They have lawful wives, chebins, and ſlaves. They marry the firſt, cohabit with the ſecond on giving them a certain allowance, and purchaſe the third.

They never ſee their ſpouſes, or lawful wives, but on the day of their marriage: they are allowed four, whom they may marry at the ſame time, and keep in their houſes. The cadi, who in ſuch caſes diſcharges the office of notary, regiſters the contract; and one of the principal clauſes always is, to aſſign the woman a certain ſettlement, though ſhe often brings with her a very ſmall dowry. The huſband then mounts on horſeback; and, accompanied by his friends and relations, goes to the moſque; where, after he has offered up a prayer, the iman bleſſes and confirms the contract.

Theſe preliminaries here form a part of the divine law. The new-married woman is then conducted to the houſe of her huſband; and the latter, on his return from the moſque, takes off the veil with which her head was covered: by this giving her to underſtand, that in the like manner he will ſtrip her of that modeſty which is peculiar to her ſex. When this

this is done, he ſuffers her to partake of ſome refreſhment, and to amuſe herſelf with the women, while he does the ſame with his friends; and in the evening they both retire to their apartment.

With the chebins they are not under the neceſſity of obſerving ſo many formalities: they only go before a judge, and enter into a ſimple contract, in which are mentioned the time that the chebin is to remain in the ſervice of the man, the ſum that he is to pay her, and his obligation to maintain all the children whoſe legitimacy and right of ſucceſſion are fully acknowledged.

The number of ſlaves that a man may keep is not limited: he may proportion it to the ſize of his habitation, and the extent of his fortune; and he enters into no farther contract than that of the purchaſe. The children are maintained by the father; but if he does not mention them in his will, and expreſsly ſpecify what he means to leave them, they have no legal claim, and muſt truſt to the generoſity of the real heir.

When a Turk is tired of his lawful wife, he has no occaſion to convict her of any fault to procure a divorce; but he is obliged to allow

low her the ſettlement ſtipulated in the contract, and to give her back her dowry. Should he, however, have any juſt cauſe for being diſpleaſed with her, and if he ſues for a ſeparation in conſequence of ſome crime, his obligations are void, and he diſmiſſes her with ignominy. In both caſes the children muſt be provided for by the huſband. The woman cannot enter into any new engagement till four months after the divorce. The intention of this regulation is, that it may be known in that time whether ſhe be with child or not: for, if ſhe is, ſhe muſt live ſingle till ſhe is delivered; and then the child is committed to the care of the real father.

If the two parties, after a divorce, wiſh to come together again, it is abſolutely neceſſary that the woman ſhould have been previouſly married to another. She then has liberty to return, provided the ſecond huſband does not wiſh to detain her. In moſt caſes of this kind, the firſt huſband takes care to get ſome friend to eſpouſe the divorced woman, which removes every obſtacle, and renders the union eaſy. Women in Turkey cannot obtain a divorce without ſome reaſon aſſigned. They are authoriſed to demand one, when the huſband

ſuffers

ſuffers them to want food; when he does not admit them to his bed at leaſt once in eight days; and when he refuſes them money to go to the bath. The huſband is then obliged to ſeparate from his wife, to reſtore her dowry, and to take care of the children. A woman may alſo demand a divorce if her huſband becomes impotent. When this is the caſe, ſhe goes before the judge, takes off her ſlipper, and turning it, places it before him. She has no occaſion to make any other complaint: the huſband is ſeized; and, after being baſtinadoed on the ſoles of his feet, is ſeparated from his wife without any farther formality.

To all female ſlaves, a ſeparation of this kind is forbidden: want of food alone can entitle them to ſue for it; and in that caſe they are immediately ſold to another.

Though marriages are contracted in various ways in Turkey, and though there is a very great diſtinction between the women, they are in general all ſlaves in the Levant. Several cauſes concur to promote this degradation of the moſt beautiful part of the human ſpecies. Monteſquieu mentions many of them; and I ſhall terminate this chapter with his own words, which may be applied as well to the

the women of the Levant as to thoſe of the ſouth, whom this great man had then in view. "Women," ſays he, "in warm climates, are "marriageable at the age of eight, nine, or "ten. Infancy and marriage, therefore, go "almoſt always together, and women become "old at twenty. Reaſon then, and beauty, "are in them never found together: when "beauty wiſhes for ſway, reaſon refuſes it; "and when reaſon might obtain it, beauty is "no more. Women ought to be dependent: "for reaſon cannot procure them in old age a "power that beauty did not give them even "in youth."

CHAP. VII.

ROUTE FROM NICOSIA TO THE TOWN OF CERINES.

ON departing from Nicoſia you travel for a very conſiderable ſpace, as one may ſay, amidſt tombs. The Turks have erected a great many to the memory of their countrymen on this delightful and melancholy road. They are all of the moſt beautiful white marble,

marble, and are ornamented with columns. The ruins of the ancient edifices at Nicoſia have in general ſupplied materials for conſtructing theſe monuments; and a majeſtic ſimplicity reigns throughout the whole. The aſhes which they contain, and not the embelliſhments of art, render tombs intereſting to a ſenſible mind; and the urn of Socrates, were it even of clay, is undoubtedly preferable to the moſt pompous mauſoleum with all its funeral decorations. After travelling an hour and a half in the plain, I fell in with two arms of the river Pedicus, which I croſſed by two ſtone bridges, exceedingly well built. The ſtreams below roll over a bed covered with ſmall pebbles of red jaſper, which may be eaſily perceived through the clear and limpid water.

I arrived afterwards at the village of Dicomos, where I obſerved nothing worthy of notice, except the ſuperb habitation of a Turkiſh nobleman, and a great many groves of the mulberry tree. From this village may be ſeen, in the environs, a chain of hamlets, that give life to the neighbouring country, the principal productions of which are cotton and mulberry trees.

Purſuing

Purſuing my way, I at length reached the bottom of thoſe mountains which traverſe the iſland from eaſt to weſt. All the roads here are ſteep and difficult. The moſt commodious paſſage is generally called the Bogas: it is a ſmall opening between two hills; and the path is ſometimes ſo narrow as to admit of only one perſon, and ſometimes ſo broad as to receive a wheel-carriage. When you arrive at the top of the mountain, however, you forget all your paſt labour. The proſpect here is delightful: you have a full view of the ſea of Caramania, and of all the northern ſide of the iſland; while a moſt beautiful ſky, and a ſerene atmoſphere, which conceals no object from the ſight, and in no manner obſcures the immenſity of the horizon, adds to the enchantment of the ſcene. In deſcending the mountain on the other ſide, I entered a valley, interſected by rivulets, and enamelled with flowers of that kind which we are at ſo much trouble to rear in our gardens. At the bottom of the valley, I obſerved the remains of ſome walls, which the inhabitants conſider as ancient fortifications: but in this they are undoubtedly deceived; for, as mountains hang over them on every ſide, they were bet-

ter ſituated to be attacked than to be defended. Theſe ruins, in my opinion, appear rather to be thoſe of mills: they are not the only objects of the kind that I have ſeen in ſuch places. All theſe mountains are covered with ſhrubs, buſhes, and underwood.

CHAP. VIII.

OF THE TOWN AND CASTLE OF CERINES.

THE village and citadel of Cerines are ſituated at the diſtance of twenty miles from the capital. This village is far from being populous. The Greek ſchiſmatics, the only people of the kind at preſent in the kingdom, have here an epiſcopal church, and the Turks a moſque. The government conſiſts of a commiſſary and a judge. The country around is the moſt fertile in the iſland; and the inhabitants are almoſt all engaged in agriculture. The ſprings which iſſue from the boſom of the earth, contribute greatly towards its fecundity. Its principal productions are barley, ſilk, cotton, oil, and carob beans.

Part of theſe are conſumed on the ſpot: the reſt are exported in a number of veſſels to Alexandria.

Cerines was ranked amongſt the number of cities in the time of the orthodox Greek biſhops. The moſt diſtinguiſhed of theſe was St. Theodotus. That intrepid defender of religion lived under the emperor Licinius, and was treated by him in a very harſh manner.

Cyrus the Great, ſays Luſignan, having triumphed over the nine ſovereigns who had divided the kingdom amongſt them, laid the foundations of Cerines. Xenophon ſpeaks of this prince's victory, yet makes no mention of his building this city: nevertheleſs the ruins of edifices, and the remains of walls, which are certainly of very remote antiquity, are ſtill to be ſeen in the neighbourhood. Towards the weſt there are a great many grottos, the mouths of which ſeem to have been cut out with the chiſel. I remarked among them ſeveral vaults, which the natives call the ſepulchres of the gentiles. Two hundred paces thence, are the quarries from which thoſe ſtones were taken, that ſerved not ſo much for conſtructing the ancient city as the citadel.

The citadel of Cerines is built on an im-

menſe rock, near the ſea-ſhore. It is as ancient as the town; but it was fortified and enlarged by the Luſignans. The entrance of it is forbid to Europeans; and the reſtleſs jealouſy of the Turks never ſuffers them even to approach its walls: but by a ſpecial favour I had the liberty of viewing them, and of deſcending into the foſſé by which they are ſurrounded. This fortreſs is in better repair than any I ever ſaw in poſſeſſion of the Turks. A few years ago, however, it was bombarded by the baſhaw Kior Mahomed, becauſe the garriſon had expelled ſome rebels who fled thither for ſhelter.

I find the following deſcription of it in a manuſcript of the ſixteenth century:—"This "citadel is of an oblong form; and has three "hollow turrets, weak and narrow. In the "fourth angle is a baſtion, badly contrived, "and incapable of making a vigorous reſiſt-"ance. The ditch is twenty-one paces in "breadth, and three hundred and ſixty in cir-"cumference. The wall by which it is ſur-"rounded is ſix paces thick at the bottom, "four at the top, and above ſixteen in height." The ſituation of this citadel is very unfavourable; as it is ſurrounded by mountains, which

are diſtant from it only a mile and a half. King James, however, natural ſon of king John, was not able to take it, though he beſieged it two years, and during that time made ſeveral aſſaults againſt it: nor did he get poſſeſſion of it till 1462, by the treachery of Sor de Naves, who held the command of it from queen Charlotte, the lawful heireſs to the kingdom of Cyprus.

This fugitive queen, on the 10th of November 1461, ſays one of our hiſtorians, made her entry into Florence, where ſhe was received by Alexander Machiavel, who was then chief magiſtrate. From Florence ſhe repaired to Rome, to implore the aſſiſtance of the Pope againſt James, her natural brother, who, ſupported by all the forces of the ſultan of Egypt, had uſurped a throne that did not belong to him; and, beſides this, kept Lewis of Savoy, her huſband, cloſely blockaded in the fort of Nicoſia. The republic received, with much cordiality, this unfortunate queen, and endeavoured to make her forget her misfortunes. During her abode at Florence, ſhe often went to viſit the tomb of cardinal de Liſbonne, brother to her firſt huſband; and the view of his aſhes, no doubt, afforded her more conſolation than

than all the marks of honour paid to her by the republic.

The abbé Macati, in his Chronological Hiſtory of Florence, adds, that this queen was received in the houſe of Coſmo of Medicis, the father of his country, where ſhe was treated with every attention due to her rank, and much more to her misfortunes.

In 1570, the citadel of Cerines ſurrendered without reſiſtance to the victorious arms of Selim. The Venetians formerly placed here a governor and a captain, with a company of fifty men. At preſent it is occupied by a ſimple diſdaer.

Great part of the artillery bear the arms of the republic of Venice. I have been told that it contains ſome very beautiful culverins. Towards the ſea there are ſeveral cannons placed level with the water.

As the extent of the empire does not permit the Grand Signior to govern it entirely by himſelf, he is obliged to depend upon baſhaws, who have here the ſame authority as the proconſuls of ancient Rome. To guard againſt the rebellion of theſe viceroys, he will not ſuffer thoſe fortifications to be repaired which are at a diſtance from the capi-

tal. The greater part of the citadels are abſolutely unprovided with ſtores and ammunition; and this prevents his ſubjects from entertaining any idea of revolt. An inſurrection of this kind happened, however, in the fort of Cerines. The diſdaer finding it well ſupplied with proviſions, defended himſelf there for three months, in the year 1765, at the head of a party of rebels; and it was found neceſſary to ſend a baſhaw and foreign troops to reduce him to obedience. This fort at preſent is decaying in every part. It is ſaid that the ſultan ordered it to be demoliſhed; but this has not yet taken place.

Cloſe to the citadel is a harbour, or rather bay, which is ſcarcely capable of containing two or three veſſels. All thoſe who are going to, or coming from, Caramania, embark here. The diſtance, which is only ſeven or eight leagues, affords great advantages to the inhabitants. As letters from Conſtantinople, and from different parts of Europe, are conveyed to them by this route in a very ſhort time, two French packet-boats have been eſtabliſhed for that purpoſe. Veſſels that come to this port, to take in cargoes of carob beans, keep at the diſtance of three miles from the ſhore:

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as the roads are bad, it is dangerous to enter them except in ſummer. The coaſt of Caramania may be ſeen here from the ſea ſhore; and in the night time one can plainly diſtinguiſh the fires made by paſſengers, as a ſignal to the packet boats, when they happen to be both at the iſland.

At a little diſtance from the town, towards the weſt, is a Greek church, which contains the tomb of the engineer who conſtructed the laſt fortifications added to the citadel.

On this coaſt, towards the eaſt from Cerines, there are alſo the villages of Amtara and Accatu, which were formerly two cities; and Clides, once a conſiderable town, but at preſent called Cape St. Andrew.

CHAP. IX.

DESCRIPTION OF THE MONASTERY OF LAPASIS.

TO go from Cerines to the monaſtery of Lapaſis, one muſt keep to the eaſt, and traverſe a plain five miles in length. Thoſe

however who perform this journey, regret that it is not longer; for the fields here are the moſt fertile and pleaſant in the iſland. The richneſs of their productions, a variety of fruit and other trees, hills covered with an eternal verdure, a charming landſcape, a thouſand delightful proſpects, the atmoſphere impregnated with the pureſt perfumes, and a multitude of ſprings and rivulets—all concur to render this coaſt a perfect paradiſe. One cannot travel over it without indulging in the ſweeteſt reveries, and ſighing for ſuch a ſolitude; and more than one traveller has doubtleſs envied the ſmalleſt of the cottages ſeen here, and wiſhed to live in the boſom of Nature with his family.

By this delightful route you arrive at the monaſtery ſituated towards the northern mountains. It is an abbey of the *Humilies**, called Lapaſis, at preſent Belapais, and by the Italians *Belpaeſe*, a name which is well ſuited to its natural ſituation. It is built on the declivity of a hill, which commands an admirable proſpect. Above it are other little hills, co-

* This religious order of Italy were at firſt called the *Beatins*; but in the thirteenth century they took the name of the *Humilies*, under the conduct of St. John de Mela. T.

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vered with groves of trees and ſhrubs; and the plain below, which extends as far as the ſea, adds ſtill to the beauty of its ſituation.

Towards the eaſt and weſt the view is equally charming, and includes, beſides the ſea, the coaſt of Caramania. This abbey was built by Hugo III. of the Luſignans, who granted it ſeveral privileges. Among others, the ſuperior, when he mounted on horſeback, had the privilege of wearing a ſword and gilt ſpurs, after the manner of the knights of the kingdom.

It was ſubjected to a ſecular eccleſiaſtic in the reign of king James. At the taking of the citadel of Cerines, this abbey was deſtroyed; and the deplorable ruins of its vaſt building are ſtill to be ſeen. Among theſe remains is a moſt beautiful cloiſter, ſurrounded by eighteen pillars of the Corinthian order. On the left, as you enter, you find a gate, on which are carved out the arms of the Luſignans; and which conducts to a refectory, ninety feet in length, and thirty-two in breadth: the arched roof is ſupported by ſeven columns; and to the north are ſix large windows, which render it exceedingly pleaſant. The ſmall choir where theſe good monks performed their religious exerciſes, is ſtill entire: the way to it is by a commodious

dious ſtair-caſe, formed in the thickneſs of the wall.

On going out of the refectory, you obſerve, under the firſt arcade of the cloiſter, oppoſite to the gate, two large ſepulchral urns of white marble, the workmanſhip of the ancient Romans. One of them, ſmooth and well poliſhed, ſtands below the other, and receives the water which falls from that above, and no doubt was the fountain of the refectory. This urn, of the pureſt white marble, is all of one piece, though it is nearly ſix feet in length, and three or four in depth. It is ſurrounded by a feſtoon of flowers and fruits, which begins between the horns of an ox's head. Four ſheep's heads ſerve it as a handle, the fore part of which reſts upon the hands of a child in bas relief. In the ſpaces left by the windings of the feſtoon, are the figures of a lion's head looking full towards you. In all, there are ſix of them: the largeſt ſquares contain two, and the ſmalleſt one.

At Baruth I ſaw, in the ruins of the ancient city, an urn of the like kind; with this difference, however, that it had four eagles on the corners; and on the fore part a crown, from which proceeded a feſtoon, that went round it

with

with a ſerpentine courſe, and ended between the horns of an ox's head. The urn of Lapaſis is without a cover; that of Baruth has one of a triangular form, with laurel leaves placed upon it like the ſcales of a fiſh. Under the refectory is a large ſubterranean building, ſixty-ſix feet in length, and thirty-two in breadth; the arch of which is ſupported by two pillars placed in the middle. This kind of grotto, ſituated on the declivity of the hill, has a large mouth towards the north, and another towards the weſt; which the earth, that is conſtantly crumbling down, will ſoon entirely fill up.

This monaſtery has hitherto triumphed over the united efforts of men and time, that have conſpired to deſtroy it. The arched paſſage already mentioned, the workmanſhip of which is indeed more modern, is perfectly entire. Theſe ruins at preſent afford ſhelter to ſhepherds and their flocks, when ſurpriſed by a ſtorm.

The church is ſtill in its ancient ſtate. In the entrance, under the veſtibule ſupported by four columns, are two arches of marble, with the arms of the family of the Luſignans. That neareſt the door contained the aſhes of Hugo III. who, as I have already ſaid, was the founder of

of he abbey. This prince, by a number of illuſtrious actions, merited the name of Great; and it was under this title that St. Thomas Aquinas dedicated to him his book *De Regimine Principum.* In this church, which was appropriated for the uſe of the Greeks, there are ſeveral paintings ſtill in good preſervation. Four enormous ſtone pillars, formed of various pieces, ſupport the roof, and divide it into three naves: it is ſixty feet in length, and forty-ſix in breadth. At a little diſtance from this monaſtery is the village of Caſaphane, where I found the beſt water I ever taſted in the iſland of Cyprus.

CHAP. X.

ROUTE FROM LAPASIS TO THE MONASTERY OF ST. CHRYSOSTOM.

AFTER quitting the monaſtery of Lapaſis, I went to ſee that of St. Chryſoſtom, ſituated under the caſtle of Buffavent. In my way thither, I was obliged to climb the mountains on the north, by very ſteep and difficult paths; and, loſing ſight of the Sea of Caramania,

to

to advance towards the eaſt. After travelling ſome time, I fell in with the village of Sicorudi, which appeared to me to be populous, and in a well-cultivated neighbourhood; and that of Vuna, or of St. Romain, the inhabitants of which are almoſt all Maronites. From thence I continued my journey; and arrived at length at the monaſtery of St. Chryſoſtom, which is occupied by Greek monks of the order of St. Baſil.

The origin of this monaſtery is as old as the firſt Chriſtian emperors. As the building of the church appeared to me to be much more modern, one of the monks told me that it was built a long time after, by a noble Cypriot, who had beſides greatly contributed towards the embelliſhment of their ſolitude.

This church, which is ſmall, is paved with marble, and painted after the manner of the Greeks. Under the portico is a ſepulchral ſtone, where theſe monks keep a lamp continually burning, and where their founder was buried. Cloſe to her are two favourite ſlaves, whom ſhe wiſhed to be laid in the ſame tomb, out of gratitude for the ſervices they had rendered to her, and particularly in her laſt moments. Near this church is an ancient chapel,

which

which ſerves at preſent as a place of ſhelter for animals.

If this monaſtery does not diſplay that magnificence which is uſually ſeen in edifices of this kind, it has at leaſt all the advantages of convenience. Situated on the declivity of a mountain, it commands a view of all the plain of Nicoſia, and of its environs, ſo covered with villages and hamlets, that the names of them alone would fill whole pages.

There are here generally ten or twelve monks, whom the Greeks name Caloirs, and who are all under the immediate authority of a ſuperior. Theſe monks, who are a mixture of the orders of St. Baſil, St. Elias, and St. Marcel, make a vow of poverty, chaſtity, and obedience. They eat no fleſh, and lead a very auſtere life.

Travellers never leave St. Chryſoſtom without going to ſee the ruins of the caſtle of Buffavent, ſituated on the ſummit of the northern mountains.

That ſide of the mountain upon which the caſtle ſtands, is diſtant from St. Chryſoſtom about ten miles: the way to it is by a pretty ſteep declivity. From the bottom of the mountain I beheld with diſcouragement that elevated ſummit,

ſummit, which it appeared impoſſible for me to reach; but after encountering a variety of dangers, in ſcrambling up with my hands and feet, in narrow, ſteep, and ſlippery paths, at the end of an hour and a half I arrived at the ruins of this ancient caſtle, deſtroyed by the Venetians. A pretty ſtrong citadel, which is ſo large that it contains upwards of an hundred apartments, built upon inacceſſible mountains, appeared to me a prodigy of art: one would be almoſt tempted to believe that it was the work of enchantment. I cannot conceive how the water neceſſary for conſtructing this wonderful edifice, was conveyed thither. I obſerved, it is true, ſeveral ciſterns, which were doubtleſs formed to receive the rain water uſed by the workmen; but when we conſider how ſeldom it rains in this country, we muſt allow that theſe ciſterns could not have been of great utility. However that may be, this fort was built by the ſame lady who erected the church of St. Chryſoſtom, in order to be a place of refuge from the perſecution of the Templars. Theſe knights governed this iſland for the ſpace of a year; but their tyranny having made the natives take up arms againſt them, they were under the neceſſity of reſtoring

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it to Richard king of England, who had ſold it to them for an hundred thouſand gold ducats, which that monarch refunded.

From the top of this caſtle one has a view of almoſt the whole extent of the iſland, and of the ſea by which it is ſurrounded. The proſpect, however, is interrupted on one ſide by Mount Olympus; from which may be ſeen, not only all the parts of the kingdom, but alſo the mountains of Caramania, and thoſe of Syria, which I judged to be no others than Mount Lebanon.

The deſcent from this mountain is as fatiguing as the aſcent. It is remarkably ſteep; and I was nearly an hour before I arrived at the bottom, where I ſaw the remains of ſeveral edifices. The Cypriots ſay that there was formerly a delightful garden there, called Paradiſe.

CHAP. XI.

DESCRIPTION OF THE VILLAGE OF CYTHERA.

HAVING deſcended the ſides of ſome barren hills, at the diſtance of five miles from St. Chryſoſtom, to the eaſt, I found the village

village of Cythera. It is ſituated at the bottom of Mount Pendactyl, which forms part of the northern ridge; and is ſo called from five large copper fingers, that the inhabitants ſay were placed there to defend them from the violent north winds. It would appear that the ſuperſtitious natives had taken this trouble to very little purpoſe; for theſe fingers are no longer to be ſeen. Without attempting to explain the motives which induced them to erect this coloſſal hand, I ſhall only obſerve that king James, being in abſolute want of ſpecie, converted it into money, as well as all the bathing veſſels in the kingdom.

Cythera is a collection of cottages, ſituated at a ſmall diſtance one from the other; and it abounds with mulberry trees, which all together form, as one may ſay, a complete foreſt. The ſurrounding fields are as fertile as any part of the iſland: their principal productions are ſilk and cotton. They are watered on the north ſide of the village, by the rivulet of Cephaloſiſa, the ſources of which proceed from three different ſprings; and in ſuch abundance, that at ſome diſtance from the ſpot where they iſſue from the ground, they turn one of the mills of the country. I obſerved a great number of them;

and their utility extends even to the city of Nicoſia. Theſe waters were formerly conveyed to Salamis; and one may ſtill ſee the remains of thoſe aqueducts by which they were diſtributed throughout the different quarters of that ruined city.

The Cypriots are very fond of this place; it is their favourite promenade, and the general rendezvous of all the neighbouring people. The moſt delightful ſpot, in their opinion, is that which is moſt abundant in water; and indeed it muſt be allo wedthat nothing can ſo much embelliſh rural ſcenes, or give them ſuch animation and freſhneſs, as the vicinity of a river. This taſte, beſides, is ſuited to the nature of their climate: a ſtifling atmoſphere, and a ſcorching ſun, muſt make them ſeek for cool and moiſt places; and their fondneſs for water increaſes with the want and the difficulty of procuring that enjoyment. Cythera preſents nothing elſe remarkable. But we muſt not confound this village with the ancient city of Cythera, conſecrated to Venus, and ſituated between Paphos and Limaſſol. The village of which I here ſpeak, was formerly a city called Citri: the Europeans give it the name of Cythera, and the Greeks that of Cirga. From

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the ſpring where the foreſt of mulberry trees begins, to the plain by which it is terminated, the diſtance is about two miles.

On departing from Cythera, you paſs the village of Pallecèiatro, and afterwards enter the large plain of Meſſarea. This plain contains a number of inhabited or deſerted villages: the fields are rich and variegated; and produce wheat, barley, and cotton. In traverſing it you often meet with the remains of aqueducts which conveyed water to Salamis; but they have ſuffered ſo much from the hand of time, that an ignorant traveller cannot diſcover what they were.

At the diſtance of thirty miles from Cythera ſtands the city of Famaguſta, which I ſhall next deſcribe.

CHAP. XII.

OF THE CITY OF FAMAGUSTA.

THE city of Famaguſta was formerly called Arſinoe, from the name of the ſiſter of Ptolemy Philadelphus, who laid the foundation of it. The name of Famaguſta comes originally

from Amocuſta, which ſignifies *built in the ſand*, and was given it on account of the thin ſandy earth that ſurrounds it.

This city is ſituated on the eaſtern coaſt of the iſland. One muſt approach very near before it can be perceived, and even then nothing is ſeen but the ſummits of the houſes; for as the neighbouring ground forms a very long declivity, the higheſt ridge of it is on a level with the moſt elevated parts of the city.

It is built on a rock, and is two miles in circumference. The walls are thick, ſtrongly built, and flat on the top. They are ſurrounded by a deep ditch, cut out of the ſolid rock; and are flanked by twelve enormous towers, the ſides of which are four paces in thickneſs, and incloſe a circle five paces in diameter. In the interior part of the city there is a pharos, three baſtions, and a rampart; with a battery conſiſting of two rows of cannon; and alſo a citadel.

This city, fortified in 1193 by Guy de Luſignan, increaſed ſtill in the hands of the Genoeſe, who poſſeſſed it for near a century; in thoſe of James the baſtard; and laſtly in thoſe of the Venetians.

It has two draw-bridges; one towards the land ſide, and another towards the ſea: the latter

latter conducts to the harbour, which is extremely narrow, and is shut every evening by a chain fixed to one of the ends of the pier.

The entrance of it is forbid, except to unloaded vessels. This prohibition, however, is owing not to the shallowness of the water, but to the bason being in a great measure filled up. On the east, it is defended by a chain of rocks, which prevent the sea from entering it with impetuosity; and on this account it affords a very safe shelter to ships: captains therefore generally bring their vessels into this harbour to be hove down and refitted.

It was at Famagusta that the Lusignans caused themselves to be crowned kings of Jerusalem. This custom continued till the city was taken by the Genoese; after which they installed themselves sovereigns, both of Cyprus and Jerusalem, in the cathedral of Nicosia.

The Genoese took possession of Famagusta in the fourteenth century, in the time of king Pierin, whose successor king James gave it freely up to them, with the territories around to the distance of six miles, to be governed according to their own laws. In the fifteenth century, James the Bastard took it, after a siege of three years; and one of the articles of the

capitulation was, that the Genoeſe laws ſhould be preſerved.

In 1490, the iſland again fell into the hands of the Venetians. Famaguſta was then governed by a noble Venetian, who was in ſome meaſure a miniſter plenipotentiary. The citadel, in time of peace, had two governors; and a garriſon of five hundred ſoldiers, under the command of four ſuperior officers.

The baſhaw Muſtapha, Selim's general, on the 24th of July 1570, ſent a detachment of five hundred cavalry under the walls of Famaguſta, to cut off the inhabitants from proviſions, and to prevent any auxiliaries from being thrown into the place. Having made himſelf maſter of Nicoſia, which he had beſieged, he ſummoned the governor of Famaguſta to deliver up the keys of the city, and the citadel; but the only meſſage ſent back was, that he might advance to the ramparts with all his forces, and he ſhould there receive anſwer from his cannon.

On the 18th of September, the ſame year, Muſtapha led his troops before Famaguſta; and encamped on the weſt, at the village of Adam's Apple. The ſiege was opened on the 23d; and

and on the firſt of October the aſſailants began to batter in breach.

In the month of April 1571, he approached the walls, and encamped in the gardens near Famaguſta. The governor was the brave Mark Anthony Bragadin; and this place, which may be truly called the key of the kingdom, was defended by ſeveral gentlemen of approved valour. There were then in Famaguſta eight thouſand ſouls, and four thouſand in a condition to bear arms.

This reſolute band ſuſtained ſix terrible aſſaults, and oppoſed the united force of the Ottoman empire. But they were overpowered by numbers: and on the firſt of Auguſt, 1571, the city ſurrendered on honourable conditions; which the perfidious Muſtapha violated, without ſhame, in defiance of the moſt ſacred rights.

On the 4th of Auguſt the intrepid commander went to Muſtapha's tent, to deliver to him the keys of the city, to take leave of him, and to evacuate the iſland according to the articles of the capitulation. Bragadin was accompanied by Eſtor-Baillon, colonel of the troops, and other officers and captains. The baſhaw teſtified the greateſt deſire to ſee them;

but ſcarcely were they got into his preſence, when, inſtead of rendering homage to their valour, the deceitful Muſtapha forged a moſt odious lye, and accuſed them of having killed during the truce a great number of Mahometans. Under this pretence, he cauſed all the officers and noblemen that attended Bragadin to be butchered without mercy; and the governor himſelf, after being ſhamefully mutilated, was condemned to the public works.

On the ſeventh of the ſame month Muſtapha entered Famaguſta; where he cauſed Tiepolo, the governor of Paphos, whom Bragadin had left there to ſettle matters after his departure, to be hanged.

At length, on the 17th of Auguſt, Bragadin, after ſuffering a great many inſults and outrages, in which he diſplayed great heroiſm, was flayed alive; his ſkin was then ſtuffed with ſtraw, his body was torn to pieces, and his limbs were ſcattered over different parts of the fortifications. The ſkin of this brave commander was afterwards put in a box, with the heads of Eſtor-Baillon, Lewis Martinengo, Caſtellano, and Quirini, and ſent to Conſtantinople, where they were preſented to the grand ſignior. Anthony Bragadin, brother

ther to the governor, Mark Hermolaus and Anthony, his ſons, purchaſed the ſkin of this hero, and cauſed it to be buried at Venice, in 1596, in the church of St. Paul and St. John. There is no ſtranger or traveller who does not go and contemplate, with a mixture of admiration and ſadneſs, the tomb of this great man, who doubtleſs deſerved a better fate; but whoſe name will be remembered as long as intrepidity, greatneſs of ſoul, and love of one's country, ſhall be virtues honoured on the earth.

The Ottoman army conſiſted of two hundred thouſand men, of whom eighty-four thouſand only were Turks. The reſt were a collection of adventurers from Syria, Caramania, and Natolia.

In the ten months during which the ſiege was carried on, the Turks fired five hundred and forty thouſand bombs. At preſent, therefore, the remains of them may be ſeen in the neighbouring gardens and fields, and in the ditches which ſurround the city, where they are ſtill lying in heaps.

We may form ſome idea of the bravery of the beſieged from the number of Turks who were killed before the place. The garriſon conſiſted of ſcarcely four thouſand men, and yet

yet they deſtroyed above ſeventy-five thouſand Turks. To this ſlaughter, no doubt, we muſt attribute all thoſe barbarities which the perfidious Muſtapha, much to his diſgrace, exerciſed againſt the captives.

I have collected the greater part of theſe military facts from a relation of the ſiege of Famaguſta, written by Angelo Calepio, of Cyprus, who was cotemporary with theſe great men whoſe exploits he has handed down to poſterity.

About the year 1370, St. Bridget, going to Jeruſalem, paſſed through Cyprus, where Eleonora, daughter to the duke of Milan, and widow of Peter Luſignan, who was aſſaſſinated by his brothers, then reigned. The ſaint endeavoured to correct the vices of the inhabitants; and told them of a pretended revelation reſpecting the approaching ruin of the iſland, if they did not reform. On the requeſt of Eleonora, the ſaint remained till the coronation of her ſon Peter, who was proclaimed in Famaguſta king of Cyprus and Nicoſia, and king of Jeruſalem. Bridget, having viſited the Holy Land, returned to Nicoſia, and announced its ruin, as well as that of the iſland. The event juſtified her prediction; but this does not prove

that

that it came from heaven. It is very natural, on ſeeing a city plunged into corruption and debauchery, to prognoſticate its ruin; and the only intention of the ſaint, when ſhe declared this, as if by inſpiration, doubtleſs was, to fill the minds of the inhabitants with a ſalutary terror, and to bring them back to a wiſer and more regular plan of life. However this may be, ſhe quitted the city, in conſequence of being proſcribed from it, after ſuffering a variety of perſecutions.

One can ſcarcely form an idea of the jealous hatred conceived by the Turks againſt the Europeans of Famaguſta, when they ſaw the check which this handful of brave men had given to their arms. They forbade every European to enter it or go out from it on horſeback: they are therefore obliged to diſmount as ſoon as they arrive at the gates.

Famaguſta, in its external appearance, is ſtill in the ſame ſtate as formerly. The ditch is entirely dry; and the walls are in good condition, except a few towers which were damaged by the enemy's cannon, and which have not been repaired.

The interior part of the city, however, exhibits a very ruinous appearance. The number

ber of churches demoliſhed is immenſe. I was aſſured that a very ſmall ſpot had contained upwards of two hundred; and this appeared the more probable, as I ſaw four or five united in the ſame ſpace: they were exceedingly high, but narrow. The moſt remarkable building of this kind is the Latin church of St. Nicholas, at preſent the principal moſque, the conſtruction of which reſembles in every point that of St. Sophia at Nicoſia.

There are a great many ſepulchral monuments here; and, amongſt others, thoſe of James the Baſtard, and king James his ſon.

Oppoſite to the church, on the ſquare, are three arcades, ſupported by different columns of oriental granite, and bearing the arms of the republic of Venice: the reſt of the wall is covered with the arms of Venetian and Genoeſe families who have been governors of the city. Behind this arcade are the ruins of the ancient palace of the governors of Famaguſta.

The ſuperb cathedral of St. Croix has been converted into a moſque. The church of St. Paul was alſo one of the moſt beautiful edifices in the city; but at preſent it is falling to ruin. A merchant named Simon Noſtran

built it with the profits of one voyage to Syria, in the fourteenth century, and under the reign of Peter, when the commerce of the iſland was in its moſt flouriſhing ſtate. In 1368, king Peter came to Florence, where the republic received him with every mark of diſtinction due to ſo great a monarch. The chief magiſtrate at that time was John Soſtegni. I muſt here obſerve, that the Greeks only have a church at Famaguſta; and that Muſtapha never would permit the Latins to have any place of worſhip belonging to them in particular.

In this city the body of St. Epiphany, biſhop of Salamis, was formerly preſerved; but I do not know what is become of it at preſent.

The citadel is ſtill entire; and ſerves as a place of confinement for malefactors, and particularly for ſtate-priſoners. Near the walls, on the north, is ſtill to be ſeen the foundery, where I obſerved all thoſe inſtruments neceſſary for the caſting of cannon.

In the ſquare, near the governor's palace, ſtands the arſenal, which contains weapons of every kind—armour uſed in the time of the chriſtian princes, and other pieces of ſtill greater antiquity. Some years ago, the doors

and

and the windows of this edifice were blocked up, ſo that the remembrance of theſe arms is in ſome meaſure buried. This was done with a view to prevent the populace, in caſe of an inſurrection, from finding them. On the walls there are ſome large pieces of artillery; but they are now diſmounted, and in a very bad condition.

In this city there are ſcarcely at preſent two hundred inhabitants. The ancient houſes are continually on ſale; and they are purchaſed only to be deſtroyed, or for the ſake of the timber, and principally the planks. This deſtructive ſpeculation has already cauſed many of them to diſappear: it is forbid, under ſevere puniſhment, to carry away any of the other materials; and, to whatever ſide one turns, nothing is to be ſeen but heaps of ſtones.

The city at preſent is governed by an aga, who diſcharges the office of commiſſioner of exciſe, for that ſhadow of maritime trade which it has ſtill remaining. There is here alſo a judge, and a governor of the caſtle, with a few janiſſaries.

There is little, or rather no trade, at Famaguſta; but a great number of veſſels come hi-

ther, as I have already ſaid, to be careened and refitted. The European nations have a factor here, who is generally a Turk choſen from the number of their friends.

In the neighbourhood of Famaguſta, along the ſhores of the ſea, towards the ſouth, there are ſeveral gardens, which contain abundance of citron, orange, and other fruit trees of the like kind. That called here caïcia, is a ſpecies of apricot tree. The ſkin of the fruit is red and white; and the pulp is juicy, but more delicate than ſubſtantial. It begins to ripen in May, and continues in ſeaſon only a month. It is much eſteemed, and is both agreeable and wholeſome. The ſurrounding country, which produces in abundance cotton and mulberry trees, is as fruitful as that in the environs of Cythera. In the neighbourhood of the village of Varrochia, near the ancient church of St. Mary, are the aqueducts of Famaguſta, kept in ſo bad repair that they are often deſtitute of water.

Turning towards the north, and paſſing before the city, you find a great many houſes in ruins, and gardens entirely neglected. I am of opinion that theſe houſes are older than the period when Famaguſta was taken; for they are not

not built after the model uſed in the kingdom ſince it has been in the poſſeſſion of the Turks.

The air in the neighbourhood of this place is not the beſt in the iſland: owing to the heat, which is rendered exceſſive by the ſands; and to the putrid and ſtagnant waters of the lake of Conſtance, which in ſummer is only an infectious pond. This lake has been formed ſince the river Pedicus, as may be obſerved in books of ancient geography, has ceaſed to flow into the ſea through its ancient mouth between Famaguſta and Salamis.

CHAP. XIII.

OF THE ANCIENT CITY OF SALAMIS, AT PRESENT DESTROYED.

AT the diſtance of ſix miles from Famaguſta, towards the eaſt, ſtands the ancient Salamis, which owes its origin to Teucer, whom his father drove from the iſland of Salamis, his native country. This illuſtrious exile, when at a diſtance from the ſpot which had given him birth, wiſhed at leaſt to have an image of it; and built this new Salamis, mentioned in the following lines of Horace:

Nil deſperandum Teucro duce, et auſpice Teucro;
Certus enim promiſit Apollo,
Ambiguam tellure nova Salamina futuram.

Evagoras was king of Cyprus; but the victorious arms of Perſia ſoon reduced him to the city of Salamis alone. His ſon Evagoras II. reigned there after him; and was not able to defend it againſt Protagoras, who took it from him. This Protagoras lived in the third year of the hundred and ſeventh olympiad. Under the government of the Perſian monarchs, Salamis ſhared in all the revolutions of the iſland.

King Coſta, father of St. Catherine, who is known alſo under the name of Conſtantia, which ſhe aſſumed, was one of the ſovereigns of Salamis.

In the time of the Greek Chriſtians, Salamis had a biſhopric, which was afterwards tranſported to Famaguſta.

It was deſtroyed by the Saracens, under the emperor Heraclius; at which time it was abandoned, and has never ſince been rebuilt.

No edifice has ſurvived the wreck of time, that can give us any idea of this city. Nothing is to be ſeen but ſcattered columns; heaps of ſtones embrowned by age; and the ruins of a build-

ing, which I ſuppoſed to be thoſe of a temple, though I cannot venture to determine with any certainty. Time, however, has reſpected thoſe fountains, or reſervoirs, which diſtributed the water of Cythera throughout Salamis: the water of the latter was exceedingly bad.

It had a harbour, which was called Port Salamis, and afterwards Port Conſtantia. Some traces of it are ſtill to be ſeen; but it is uſeleſs, and almoſt entirely choaked up.

Salamis can boaſt of having produced a great number of illuſtrious men. It was the country of Ariſto the hiſtorian, of whom Strabo ſpeaks in his fourteenth book. Solon, one of the Grecian ſages, formed for Philocyprus, king of Salamis, a code of laws, by which he regulated his adminiſtration. Some even believe that he was originally from that city, notwithſtanding the aſſertions of the Athenians, founded on his quality of areopagiſt, with which no one indeed could be inveſted but a citizen of Athens. The philoſopher Cleobulus, ſon to Evagoras II. was born at Salamis; as well as Neocrion, who commanded the naval army of Alexander the Great; and many others, whoſe names I ſhall not mention.

It alſo gave birth to a number of holy perſonages, whoſe names and actions may be ſeen in Bede, and other eccleſiaſtical writers.

Some hiſtorians pretend that St. Catherine, daughter of king Coſta, was born at Salamis, though all the legends make her to be a native of Alexandria. To the north of Salamis I ſaw a kind of tower, from which it is ſaid ſhe was tranſported to the priſon of Paphos. The emperor having reduced Egypt, which had revolted, invited king Coſta to Rome: his daughter was then taken from the priſon of Paphos, and conducted to Alexandria, where ſhe ſuffered martyrdom.—Such diſcuſſions as theſe are, however, foreign to my purpoſe, and belong rather to eccleſiaſtical hiſtory.

Between Famaguſta and Salamis, on the borders of the ſea, there are ſeveral fields which produce the *boia*, or madder. This root communicates a beautiful ſcarlet colour to cloth, and is the moſt valuable article in the kingdom.

Following the coaſt of Salamis, always to the weſt, you enter that part of the iſland called Carpaſſia, which extends as far as Cape St. Andrew. This diſtrict abounds with cot-

ton and ſilk. On the borders of the ſea there are groves of olive-trees, but at preſent they are entirely barren. The inhabitants of the iſland, and even thoſe of the maritime towns of Syria, come hither to procure wood; for, in this reſpect, they enjoy the greateſt liberty.

There was formerly a city here, called Carpaſſia, which is now the village of St. John.

This canton is governed by an ali-bey, or commander of cavalry, who reſides in the hamlet of Varochia, near Famaguſta. A cadi there diſcharges the office of judge. At the diſtance of four miles from Salamis, in the plain of Meſſarea, is the beautiful church of St. Barnaby, with a vaſt monaſtery, which contains only a very few monks. Some years ago a deſign was formed of enlarging it; but the Grand Signior, fearing that this church might one day be converted into a fortreſs, withdrew the permiſſion which he had granted: the ſacrifice of a few hundreds of piaſtres would however have removed this difficulty. Not far thence is a church ſtill older, and dedicated to the ſame ſaint; but it is now falling to ruins. I was ſhewn, in a vault below it, the tomb of the patron; whoſe body, according to cardinal Baronius, was found in the time of the

the emperor Zeno. He had on his breaſt the Goſpel of St. Matthew, written by the hand of that evangeliſt. The Greek biſhop, who carried it to the emperor of Conſtantinople, had afterwards the privilege of ſigning his name in red letters; of bearing at all pontifical ceremonies the crown and terreſtrial globe in his left hand, and the ſceptre in his right; and of being clothed with the royal mantle. He had then a diſpute with the patriarch of Alexandria, reſpecting the article of pre-eminence, ſo much conteſted. The latter conſidered the biſhop of Cyprus only as the ſuffragan of his patriarchate, and would acknowledge him in no other light. The Cypriots, on their part, rejected this haughty pretenſion, ſupporting their cauſe on the antiquity of their church. Matters were in this ſituation when the goſpel was found and carried to the emperor, who decided the affair; and the independence of the biſhop of Cyprus was fully eſtabliſhed. This is a privilege which the archbiſhop of Nicoſia does not fail ſtill to turn to his advantage. Theſe particulars I had from different monks at Cyprus; and they were confirmed to me by their archbiſhop Paiſios.

CHAP. XIV.

DEPARTURE FROM SALAMIS, AND RETURN TO LARNIC.

ADVANCING from the monaſtery of St. Barnaby towards the weſt, I arrived, by the plain of Meſſarea, at the village of Ancona, where there are vaſt magazines, which formerly received the produce of that immenſe plain, then entirely cultivated. After this I proceeded to the ſuperb village of Trapeza, the ruins of which announce rather a great city. A Greek, who accompanied me in this tour, pretended that it had formerly enjoyed that rank and name; but the hiſtories of the iſland, written in the ſixteenth century, call it a village, and do not ſay that it was ever any thing elſe.

There are here two churches, the largeſt of which has a portico, ſupported by marble pillars. Theſe places are very ſolitary; and afford ſhelter to ſhepherds, and to their flocks which feed on the plain.

Towards the ſouthern part is the village of Acerit, ſituated on an eminence. This hamlet, which is populous and flouriſhing, belongs to

Mr. Andronic Caridis, honorary dragoman, or interpreter, to the queen of Hungary. Near his ſeat is the chapel of St. Marino, conſtructed after the manner of the Greeks, and ornamented with excellent paintings.

By reſiding ſome days in this village, I was a witneſs to the ravages occaſioned here by locuſts, at a time when the corn and grain were approaching to maturity. On this ſubject I ſhall give the deſcription of Mr. Bordon, an Italian writer, who, after painting the advantages enjoyed by the iſland of Cyprus, adds—"But amidſt ſo many bleſſings, as if "happineſs could not be found in this world "pure and without alloy, Heaven has ſub-"jected it to a ſcourge for which the greateſt "advantages can ſcarcely compenſate. It is "infeſted by ſwarms of locuſts, which ſome-"times fly about in clouds ſo thick that they "obſcure the light of the ſun: wherever they "ſettle, they deſtroy the corn, graſs, and even "roots; and every green thing is conſumed "in an inſtant: ſo that the whole country "appears as if it had been burnt. The inha-"bitants put themſelves to great expence, and "take every trouble imaginable, to extirpate "theſe deſtructive inſects. They even go in

"ſearch of their eggs; and, however much "like exaggeration it may appear, they find "every year upwards of thirty thouſand neſts. "Beſides this, they employ a remedy which "coſts a great deal of money. This remedy "is a kind of water, from Syria, with which "they ſprinkle the ground; and the eggs, be-"ing thus drenched, loſe their productive fa-"culty." The inhabitants at preſent purſue a very different conduct: for, if they formerly took ſo much pains to deſtroy theſe troubleſome inſects, it is now forbidden to move their eggs when they are found. The Turks are ſo ſuperſtitious, that they think it a crime to oppoſe the chaſtiſements of the Almighty; and the Greeks, fearing ſome outrage if they ſhould be diſcovered, ſuffer this ſcourge to propagate. The plain of Meſſarea is the uſual retreat of theſe locuſts; and it is a happy circumſtance for the fields when a ſtrong wind drives them to the ſea, where they periſh by thouſands. The different methods of extirpating locuſts are deſcribed at the end of a relation printed at Florence, in 1717, by the order of the Grand Duke; and theſe methods were employed in 1716 in Tuſcany, which was then very much incommoded by theſe inſects.

As you go out of Acerit, towards the ſouthern part of the iſland, there are a number of ancient churches, around which no habitation is to be ſeen. They muſt, however, have each belonged to ſome village or town. Theſe deſerted and half-ruined temples were formerly frequented by numerous audiences; and the idea of the celebrity which they once enjoyed, adds to the gloom of their ſolitude.

At the end of the plain of Meſſarea, you deſcend into a ſmall valley, in which is ſituated the delightful and populous village of Timbo. A beautiful ſpring of water, which is found in the neighbourhood of this place, induces travellers who viſit the environs of Famaguſta and Capaſſia, to reſt a few days in it as they paſs.

On departing from Timbo, you aſcend a ſmall ridge, and arrive at the ruinous village of Feudria. The church is almoſt deſtroyed, as well as a beautiful ſeat erected here by an Engliſh conſul.

Following the ſea-ſhore, and leaving on my right the village of Livadia, of which I have already ſpoken, I purſued my way, and returned to Larnic.

CHAP.

CHAP. XV.

ROUTE FROM LARNIC TO SALINES, AND THE VILLAGE OF CITTI.

DEPARTING from Larnic, I paſſed, in the ſouthern part of the iſland, the town of Salines, and the church of St. Lazarus, of which I have ſpoken in the ſecond chapter. As I was ſo near the place, I went thither to ſee ſome Armenian inſcriptions, engraved on a neighbouring wall, which mention the names and country of certain pious Armenians, whom holy zeal, and a taſte for pilgrimages, induced, at different times, to viſit the tomb of this church. They pretended that Lazarus, brought to life by Jeſus Chriſt, was buried here a ſecond time when he died. This opinion being generally diffuſed, brought hither a multitude of pilgrims; but it was afterwards found that the Lazarus of this tomb was St. Lazarus, biſhop of Cyprus. The zeal therefore of pious votaries is become cooled, and their viſits to this place are leſs frequent.

This problem, however, I ſhall leave to religiou writers; and return to the inſcriptions, which

which have given riſe to a variety of conjectures that I ſhall mention, not ſo much on account of their importance, as to give an idea of the pains taken by men of letters to purſue reſearches ſometimes uſeful, but oftener frivolous and ridiculous.

Mr. Niehbur, mathematician to the king of Denmark, in his paſſage through Cyprus in 1766, was deſirous of ſeeing ſome inſcriptions, which according to him were near the church of St. Lazarus, and which Mr. Swinton believed, or at leaſt ſuppoſed, to be Phenician. He therefore went thither; and, that he might more eaſily find the place where they were, he took with him a perſon named Pariſin, who, on account of his acquaintance with different languages, acted as interpreter to ſtrangers; and who, if I am not deceived, had before accompanied Mr. Swinton. As Mr. Niehbur was well verſed in the Arabic, the Chaldean, and other oriental languages, he readily diſcovered that theſe inſcriptions were not Phenician; but his modeſty not permitting him to depend upon himſelf, he made different copies of them, as well as he could, which he carried to Mr. Turner, the Engliſh conſul in the iſland of Cyprus. The conſul conſidered them as Armenian inſcriptions; and I muſt confeſs that they

they appeared ſo to me alſo, when I was ſhewn the originals. Real learning is never preſumptuous; theſe gentlemen, therefore, were unwilling to truſt to their own knowledge. Having found an Armenian, who underſtood his own language perfectly, Mr. Niehbur ſhewed him the copies, and aſked him if he knew thoſe characters. The ſtranger replied that he did; and that they were Armenian, but difficult to be read. He however told us the names and the country of thoſe who had made them, as well as the time when they were written; and we were convinced that theſe inſcriptions, really Armenian, had been the work of ſome devotee whom the fame of Lazarus had induced to viſit that church: ſome of the ſame kind may be found in all the ſanctuaries of Paleſtine. Such was the end of our reſearches; and indeed when we compare this reſult with the pompous conjectures of our men of letters, we cannot help ſmiling, and calling to mind the well-known fable of the mountain in labour.

I do not recollect whether Mr. Niehbur carried copies of theſe inſcriptions to Denmark. He no doubt thought them unworthy of attention, and I did the ſame. If any literary man,

man, however, offended at my indifference, wiſhes to procure them, I can eaſily gratify his curioſity, by writing to ſome of my friends in Cyprus.

Mr. Guarnacci, a celebrated Italian writer, well verſed in antiquities, ſpeaks of the opinion of Mr. Swinton; and expreſſes a doubt reſpecting the Phenician origin of theſe inſcriptions, which he believes to be in Pelagian or Etruſcan characters. In my opinion, it would be better for people to confeſs their ignorance, than to attempt to explain what they do not underſtand: our libraries, in that caſe, would be much leſs voluminous, but more uſeful.

At the diſtance of a mile of St. Lazarus is the great lake of Salines, which was formerly twelve miles in circumference; but a part of it has been drained for the purpoſes of cultivation. The place where the ſalt is formed is more than two miles in extent, and about two hundred paces only diſtant from the ſea.

In winter the lake is filled by the rains: but in ſummer part of that water is evaporated by the heat of the ſun; and a cruſt, about a hand's breadth in thickneſs, is formed on the ſuperficies, which in ſome places covers the ſame quantity of water. It is certain that the ſea cannot enter this lake; and large canals have been

been dug, to convey to its boſom that ſuperabundance of water, which would prevent the ſalt from acquiring a proper conſiſtency. Theſe canals are at preſent filled up, and the bridges over them deſtroyed.

This ſalt is collected in the month of Auguſt, which is called the ſeaſon of breaking up the ſalt-pits; and the inhabitants always take care to do this before the firſt rains fall, as they would diſſolve it. When the ſalt is collected, it is formed into a pyramid, at the diſtance of a few paces from the lake; where it becomes ſo hard, by being expoſed to the air, that it reſiſts the rain; and in the beginning of ſpring veſſels arrive from Syria, and tranſport it to different parts of that coaſt. This production belongs to the governor of the iſland, and he farms it out publicly to the higheſt bidder. If the purchaſer, at the expiration of his leaſe, has not finiſhed collecting his ſalt, he cannot ſell what remains, after a new purchaſer has ſucceeded him. The ſalt indeed ſtill belongs to him; but, to diſpoſe of it, he muſt wait till the lake again falls into his poſſeſſion; unleſs the new purchaſer chooſes to take it off his hands at the price he requires, which is generally the caſe.

The ſalt collected annually, in the time of the Venetians, loaded ſeventy veſſels.

On

On the borders of the lake of Salines there is a ſuperb moſque, called Tichet. It is of an octagonal form, and no pains have been ſpared to render it ſolid. It is built on a durable foundation, and all of cut ſtone.

It is generally believed here that the mother of the prophet Mahomet was buried in this place. It was formerly only a ſmall chapel, little frequented, in which a pious Muſſulman performed divine ſervice; but the devotion of the people beginning to be reanimated, Ali-Aga, the governor of the iſland, built here, in 1761, the moſque of Tichet, which I ſaw finiſhed. This new building attracted immenſe crowds of people: at preſent there is no Turkiſh traveller who does not go thither to pray; and thoſe veſſels even which paſs along that ſhore honour it by diſcharging a great number of cannon.

Service is performed in this moſque by a ſmall community of ſantons, whoſe extravagant ceremonies I have already deſcribed.

In its neighbourhood there is a kind of orchard, filled with citron, orange, and other fruit trees, as well as with a variety of flowers. It is not laid out with much regularity, and ſeems rather confuſed; but it is nevertheleſs a delightful ſpot, and much frequented by the inhabitants

habitants of Larnic, who go thither to walk, and to amuſe themſelves. This garden, which owes its origin to a baſhaw who was governor of Cyprus, is ſtill called the garden of the baſhaw.

On the road from Salines to Citti is the village of Meneon, which has ſcarcely any inhabitants; the fields therefore around it are far from being well cultivated. Before its deſtruction, it was one of the largeſt in that part of the country. The Turks demoliſhed the church in 1760, in order to build the moſque of Tichet.

Leaving on the right the village of Arpera, near which are thoſe ſprings that by different channels ſupply water to the city of Larnic, you arrive at Citti, diſtant from Salines about four miles.

This village, which Luſignan ſo improperly takes for the ancient Citium, was formerly a fief of the family of the Luſignans. One may perceive, even at preſent, that it muſt once have been a very conſiderable town.

I obſerved here a pretty large church, containing an image in moſaic of the Virgin Mary, which the Greeks viſit with much veneration, and to which they aſcribe a great number of miracles.

In

In the middle of the village there is a large and deep well of excellent water, the work of Charion de Luſignan: one may deſcend to the bottom of it.

Oppoſite was an ancient citadel, on the old foundations of which the Turks have erected a ſquare tower, that ſerves as a retreat to the inhabitants, and particularly to the women, when they are apprehenſive of being attacked by pirates.

Some paces thence is a ſtone bridge, conſiſting of ſeveral arches, with various locks, which are at preſent of no uſe. They ſerved formerly to keep back the water, in the time of rain, to refreſh the fields; and received it again when the ground was ſufficiently moiſtened. A great deal of cotton was cultivated here: but the inhabitants now prefer grain; and, above all, mulberry trees. In this canton ſilk is more beautiful and abundant than any where elſe. On the ſea ſhore there are ſeveral country-houſes belonging to the merchants of Larnic. The neighbourhood is far from being agreeable; and theſe gentlemen doubtleſs have paid leſs attention to the pleaſantneſs of the place, than to the advantage of being at the gates of the city to which buſineſs ſo often calls them.

CHAP. XVI.

ROUTE FROM CITTI TO THE CITY OF LIMASSOL.

DEPARTING from Citti, and always following the ſame coaſt, I found, at ſome diſtance from the ſea, the village of Mazote, which takes its name from a neighbouring promontory. This route preſents nothing curious or important, till you arrive at the torrent of Baſilopotamos, diſtant from Citti about twenty-five miles.

Baſilopotamos is a Greek word, which ſignifies the royal river: a denomination for which it is indebted, as they ſay, to queen Helen, mother of Conſtantine the Great, who touched there on her return from Jeruſalem.

This torrent was formerly called Teze; and it ſtill bears the ſame name in all the ancient maps. It was then one of the four great rivers of the kingdom; and it was on this account, perhaps, that it acquired the name of Baſilopotamos.

On

On one of the arms of this river, and at the diſtance of three miles from the ſea, ſtood the city of Marium. The village which has ariſen, as one may ſay, from its ruins, has retained the name of Marin. It is called alſo Baſilopotamos; and the neighbouring church of St. George, where ſervice is performed by ſome Greek monks, has occaſioned it to be known by a third name, which is that of this ſaint.

The carob tree is common in this diſtrict; and the fruit of it is exported in veſſels which in the beginning of ſummer frequent this ſtormy harbour, inacceſſible at any other ſeaſon.

Twelve miles from Baſilopotamos is the ancient Limaſſol, thus named to diſtinguiſh it from the new. It is now ſo much deſtroyed, that its ruins can ſcarcely convey any idea of its former grandeur: it was however a celebrated city, even under the government of the dukes. King Richard, the conqueror of the laſt of theſe vaſſals of the empire, raſed it in 1191, and it was never afterwards rebuilt. This city originally was the ſame as Amathonte; ſo famous, as Pauſanias tells us, for its temple erected in honour of Venus and Adonis.

Amathonte was the reſidence of the nine firſt kings of the iſland; and amongſt others of Oneliſtus, who was ſubjected afterwards by the arms of Artabanes, the Perſian general.

This city, erected into an archbiſhopric in the time of the Chriſtians, has produced a number of perſonages celebrated for their knowledge, and the ſanctity of their lives. The moſt diſtinguiſhed of theſe was biſhop Leontius, who flouriſhed about the year 590 after the birth of Jeſus Chriſt, and lived till 616. This Leontius wrote a life of St. John the almoner, patriarch of Alexandria, who was born at Amathonte; as well as many others, whom it would be too tedious to mention.

In the neighbourhood there are ſeveral copper mines, which the Turks have been forced to abandon. The following lines, in the tenth book of Ovid's Metamorphoſes, prove that they were known in the time of that poet:

Capta viri formâ, non jam Cytherea curat
Littora, non alto repetit Paphon æquore cinctam,
Piſcoſamque Gnidon, gravidamque Amathunta metallis.

The place where the new Limaſſol now ſtands, formerly had the name of Nemoſia, from the multitude of woods by which it was ſurrounded. Richard king of England having deſtroyed

ſtroyed Amathonte, Guy de Luſignan, in the twelfth century, laid the foundations of that new city which the Greeks called Neapoleos. The family of Luſignan, who continued to embelliſh and fortify it, built there palaces, and Greek and Latin churches; and made it the ſeat of a biſhop.

When the iſland was taken by the Turks in 1570, the Ottoman army entered the city on the 2d of July, and ravaged it without mercy. It was then deſtroyed by the flames; and at preſent it is only a wretched place, in which one can ſcarcely diſtinguiſh any remains of its ancient edifices.

This city is governed by a commiſſary and a cadi: the latter judges caſes only proviſionally, before they are carried to the ſuperior tribunal of Nicoſia.

The harbour is very commodious: it is ſheltered from impetuous winds; and affords a ſafe and calm aſylum to veſſels when overtaken by a ſtorm.

The carob tree is here more abundant than any where elſe; and it is from the port of Limaſſol that the greateſt quantity of its fruit is exported. The inhabitants export alſo ſalt, procured from a lake near Salines, which is

much leſs extenſive than that in the neighbourhood of Citti. On this account a cuſtom-houſe is eſtabliſhed here, which is under the inſpection of an aga.

Cotton, wheat, barley, and mulberry-trees, are both plentiful and well cultivated in this part of the iſland: the ground alſo produces all kinds of garden ſtuff. The beſt Cyprus wine is made from the vines that grow on the hills of Limaſſol. All the wines of the country are collected in this city, to be tranſported to Larnic, where there are the largeſt cellars, and which on that account becomes the natural centre of commerce.

CHAP. XVII.

ROUTE FROM LIMASSOL TO PAPHOS.

FROM Limaſſol I went to Cures, an ancient city built on the Cape of Cats. At preſent it is entirely in ruins; and the only monuments remaining are a few marble columns.

At the diſtance of a mile and a half from Acrotira, where there is a monaſtery of Greek monks, I found the village of Coloſſo, with a ſtrong caſtle built by the Templars, and which from

from their hands paſſed into thoſe of the Knights of Malta.

Before the village of Piſcopia runs the Lycus of the ancient geographers, which is one of the moſt conſiderable rivers in the iſland. This village is ſituated in a plain which produces the beſt cotton in the kingdom. In the time of the Venetians the ſugar-cane was cultivated here; but this branch of commerce was abandoned for that of cotton, which was more lucrative, and leſs troubleſome. Piſcopia is one of the moſt flouriſhing places in Cyprus. It abounds in citron, orange, and olive trees: all other fruit-trees thrive here wonderfully; the fields are watered by a multitude of ſprings; the ſcenery around is delightful; and the inhabitants are ſprightlier and more amiable than in any other part of the kingdom. The pleaſantneſs of their abode has been transfuſed, as one may ſay, into their ſouls. They have lively imaginations, which render their company very agreeable; in general they paint rather than ſpeak; and their compariſons, like that nature which furniſhes them with images, breathe an air of delicacy and grace.

It is from this place that the noble Venetian family of Cornaro Piſcopia derive their name.

The magnificent ruins found under ground at Piſcopia, ſeem to confirm the opinion of ſome writers, who place in this ſpot the city of Curias, which was the reſidence of one of the firſt nine kings in the iſland.

The village of Afdimu, badly peopled, was one of the four cities built in this iſland by Ptolemy Philadelphus, in honour of Arſinoë his ſiſter.

This part of the country, which is well watered, produces ſilk, and excellent cotton. A variety of curious pieces of antiquity were formerly procured here; the tombs, above all, contained a great number: but the government being jealous, and unfavourable to the ſciences, will not permit any reſearches of this kind. Should any friend to the arts ever mount the throne of the ſultans, new lights will be diffuſed over theſe buried ruins; and this iſland will become a mine equally fruitful and intereſting to the enlightened traveller.

Near this ſtood the ancient city of Cythera, ſo celebrated in the works of the poets, and conſecrated to the goddeſs of beauty. In former ages it gave its name to the whole kingdom in general.

The ancient Paphos is ſituated on the ſouthern

ſouthern ſide: it contained the celebrated temple of Venus; which, together with the city, was deſtroyed by an earthquake, ſo that the leaſt veſtige of it is not now to be ſeen.

A lake in the neighbourhood, which even in ſummer overflows with ſtagnant and corrupted water, renders the air in ſome degree unwholeſome.

On the weſtern coaſt is the new Paphos, called by ſome of the modern geographers Baffos: a name which is unknown in the iſland of Cyprus. That we may not poſitively aſcribe to the latter every thing that hiſtory tells us of Paphos in general, it may not be here improper to mention that it has been ſeveral times deſtroyed.

This city had a port, where veſſels trading upon that coaſt ſtill caſt anchor: but this happens only in ſummer; for, being expoſed to every wind, it is extremely dangerous. The bottom of it is full of ſharp rocks; which ſometimes deſtroy the cables ſo much, that mariners are obliged to keep them afloat on the ſurface of the water, by means of empty caſks fixed to them at certain diſtances. In the neighbourhood there are two caſtles; one on the borders of the ſea, and the other on the ſummit of a little

little hill: but the latter is at preſent in ruins. The government of Paphos conſiſts of a digdaban, or commiſſary; a cadi; and an aga, who preſides over the cuſtom-houſe.

Of all the chriſtian edifices, there is none remaining but the church of St. George, in which ſervice is performed by Greek miniſters.

The productions of this part of the iſland, which are all of an excellent quality, are ſilk, barley, and other kinds of grain.

To diſcover the origin of the old and new Paphos, would be carrying light into the midſt of the thickeſt darkneſs. When we have added conjecture to conjecture, we are ſtill in the ſame ſituation. As this is an attempt ſuperior to my abilities, I ſhall leave it to the divining, though uncertain, knowledge of our antiquaries. I muſt, however, obſerve that there was here formerly a temple dedicated to Venus, which was entirely deſtroyed by an earthquake. In this iſland St. Paul by his eloquence converted Sergius, a Roman proconſul. He here likewiſe conferred the deaconſhip on his diſciple and colleague Titus, who ſoon after ſuffered martyrdom.

Paphos was an epiſcopal city in the time of the

the Luſignans; and it is ſtill the ſeat of a biſhop, who is a ſuffragan to the archbiſhop of Nicoſia.

CHAP. XVIII.

ROUTE FROM PAPHOS TO LAPITHA.

ON the weſtern ſide of the iſland there are a great number of ſcattered villages; but as they are not worthy of notice, being either abandoned or in ruins, I ſhall omit uſeleſs details, and proceed to places of greater importance; though they do not deſerve attention ſo much on account of their preſent ſtate, as of the conſpicuous figure which they make in ancient hiſtory.

From Paphos I arrived at Cape St. Epiphany, otherwiſe called the Promontory of Acama, where there is at preſent a large village.

Advancing towards the north, I fell in with the gulph of Cruſocco, ſo called from a neighbouring village of the ſame name, where once ſtood the ancient Acamantis, one of the nine royal cities. In this canton there are ſome mines which contain veins of gold; and vitriol

vitriol was made here, known under the denomination of Cyprius vitriol. The wheat of this place is the beſt in the kingdom. Near the gulf there is a ſpot called the Fountain of Love.

Here alſo aroſe the city of Corlinuſa, or Alexandretta, which at preſent is only a paltry village.

On the gulf of Pantaia ſtands the town of Laſca, the inhabitants of which cultivate abundance of cotton and mulberry trees. On account of its beautiful waters the ſugar-cane was alſo cultivated here; but this production is at preſent generally abandoned. This town was one of the four cities built under the name of Arſinoë. Solia, at the diſtance of twenty miles from Paphos, is a large village on the northern coaſt of the iſland: its ſituation is delightful, and its cottons are highly eſteemed. The ſurrounding country produces ſilk, barley, and wheat. St. Euſebius was biſhop of Solia: in the time of the Luſignans, the biſhop of Nicoſia aſſumed alſo that title.

Solia was formerly a city, called Epea; a name which it owed to Solon, who, according to Plutarch, cauſed it to be rebuilt, on the requeſt of Philocyprus king of Salamis. It com-

pleted the number of the nine royal cities; and flouriſhed ſix hundred years before Jeſus Chriſt.

Ten miles from Solia is the village of Cormachiti, ſituated on a cape of the ſame name: it was formerly a city, called Cormia.

Proceeding thence I arrived at Lapitha, the largeſt and moſt extenſive village in the iſland. Beſides the advantage of a fine ſituation, it furniſhes the beſt productions in the country; and though Cyprus is in general not very abundant in fruits, Lapitha ſeems a favoured ſpot in this reſpect, and may be called the garden of the iſland.

Lapitha was formerly a city, called Lapithus, which they ſay was built by the Spartans. One of the nine kings reſided here; the laſt of whom was Piſiſtratus, who commanded the naval army of Alexander the Great. There was a temple here dedicated to Venus.

Near this village ran the Lapitha, which is ſtill called a river, and contributes to the fertility of the country.

CHAP.

CHAP. XIX.

OF OTHER REMARKABLE PLACES IN THE ISLAND.

THE hamlet of Tremitus, to the weſt of Nicoſia, is diſtant from it about twelve miles. Ptolemy the geographer reckons it among the cities of Cyprus. It was deſtroyed by Richard king of England. St. Spiridion, the Cypriot, was biſhop of Tremitus, and aſſiſted in 325 at the council of Nicea. The neighbouring country abounds in proviſions of all kinds; and produces plenty of cotton, ſilk, olives, and vines.

Dale, to the ſouth of Nicoſia, is delightfully ſituated on an eminence, and is rendered ſtill more pleaſant by the vicinity of a number of ſmall groves. Its waters are remarkably limpid; and their banks are ornamented with a thouſand odoriferous herbs, which enamel the plains, and diffuſe an agreeable fragrance throughout the ſurrounding atmoſphere. Sweet marjoram is, above all, very common. This plant, and the

the ſpots where it grows, are elegantly introduced by Virgil, in that charming picture which he gives of Innocence repoſing peacefully in the boſom of Beauty, in a rural and ſolitary retreat:

At Venus Aſcanio placidam per membra quietem
Irrigat, et fotum gremio dea tollit in altos
Idaliæ lucos; ubi mollis amaracus illum
Floribus et dulci adſpirans complectitur umbra.

Dale was formerly called Idalium; and one of the four cities conſecrated to the goddeſs Venus, as ſhe herſelf ſays in the tenth book of the Eneid:

Eſt Amathus, eſt celſa mihi Paphus atque Cythera,
Idaliæque domus.

The ancient name of the village of Tamagia, near Famaguſta, was Tamaſſus; as appears by Ptolemy, Pliny, and even Ovid, in the tenth book of his Metamorphoſes:

Eſt ager, indigenæ Tamaſenum nomine dicunt,
Telluris Cypriæ pars optima.

Gold, copper, and vitriol were formerly procured from this city.

The city of Arcios is at preſent a village, in the canton of Paphos.

Pellandros,

Pellandros, the ancient city of Palea, ſituated at the bottom of Mount Olympus, twenty-four miles diſtant from Limaſſol; Zopi, Omodos, Limnari, and Effragonia—are now villages celebrated for their wines. Limnari was formerly accounted a city; and Effragonia was diſtinguiſhed by its gold mine.

The village of Cicco, ſituated on a part of Mount Olympus, has a monaſtery of five hundred monks; and a fair is held in it every year on the feſtival of the Virgin, whoſe image is an object of great veneration. Mount Olympus, which the Greeks call Throdos, is the moſt extenſive and higheſt mountain in Aſia. At the bottom of it there are ſeveral Greek monaſteries, which were formerly much more numerous. Part of the mountain is always covered with ſnow. The ſmall village in the neighbourhood is exempted from every tax, on condition of its tranſporting a certain quantity of ice every year to the governor's palace.

The village of Calopſidia furniſhes a great quantity of the aſhes of glaſs-wort, uſed for making ſoap; but it muſt be acknowledged that it might be much better than it really is.

Laudanum is made in great abundance in the pretty village of Laſcara, at the bottom of Mount

Mount Olympus, where the abundance of water is alſo very favourable to the cultivation of cotton.

Chibiane, or the ancient Corinea, is a village very fertile in wine. It is likewiſe celebrated for the victory which Richard king of England gained over duke Iſaac, who had ſeized on the throne of Cyprus.

The village of Amianthus was a conſiderable town in the time of the Romans. The neighbouring country produced the ſtone aſbeſtos, uſed for making a kind of incombuſtible cloth, in which the bodies of the European emperors were burnt.

The caſtle of the God of Love, to the north of Nicoſia, was involved in the general fate of all the fortreſſes of the iſland, when they were deſtroyed by the Venetians. It ſerved as a place of retreat for St. Hilarion, who died there in 371, at the age of eighty; and for this reaſon it ſtill retains his name. He was firſt buried in a garden, where a church was afterwards erected; and the tranſportation of his body to Egypt has not yet cooled the devotion of the Greeks.

The villages of Pirga and Angipſidia contain ſome olive trees of ſo large a ſize, that two

men can ſcarcely incloſe them with their arms joined together. They are planted with ſymmetry, at an equal diſtance one from the other; and all together form a pretty extenſive foreſt. In my opinion they are of very great antiquity; and they are univerſally admired, and conſidered as the moſt beautiful trees of the kind to be ſeen any where.

At the diſtance of eighteen miles from Larnic is the mountain of St. Croix, which, though detached from Mount Olympus, nevertheleſs forms a part of it. This mountain is a kind of landmark which points out to navigators the harbour of Larnic; and it is attended with this advantage, that the thickeſt fogs never entirely obſcure it. But this is not the caſe with Olympus, and other mountains in the neighbourhood, which are not viſible until the atmoſphere is abſolutely pure and ſerene.

On its ſummit ſtands a church, built by St. Helen on her return from Jeruſalem. The monaſtery, which is partly in ruins, conveys nevertheleſs ſome idea of its extent and ſolidity. This church poſſeſſed a piece of the real croſs, with which the prieſts of Laſcara wiſhed to ornament theirs. In order therefore to procure it, they ſpread a report that they alſo had received

a piece, and they requeſted leave from the monks to compare it with theirs. This being granted, and as there was a great reſemblance between the pieces, they confounded them together; ſo that every attempt to diſtinguiſh them was fruitleſs. The prieſts of Laſcara pretended that they had the real one; the monks of St. Croix did the ſame: each party had its partizans; and the event in ſhort was, that the preſents and donations of the faithful were divided, which was all that the cunning Laſcarians aimed at.

The Commandery is a part of the iſland between Limaſſol, Paphos, and Mount Olympus, which contains a great number of hamlets and villages. This name was given it from the grand commandery of the Templars, and the Knights of Malta, who particularly occupied this diſtrict. It produces the beſt wine, and the beſt muſcadine grapes, of Cyprus. Theſe wines, therefore, are generally called the wines of the Commandery; as if to expreſs their ſuperiority over thoſe of all the reſt of the kingdom.

In this canton there are ſeveral ruinous edifices, and ſome citadels, now deſtroyed; the

origin of which is as old as the reign of the Luſignans.

After the topography of the ſea coaſt and interior part of Cyprus, the reader doubtleſs will not be diſpleaſed to ſee an account of the rebellion which happened a few years ago in this iſland; together with a view of its commerce, ſome particulars reſpecting the conſuls and their officers, and a few obſervations on the ſituation of the Europeans here. I ſhall be happy if theſe objects, which are really uſeful and intereſting, make him forget the unavoidable dryneſs of certain details, which I was unwilling to embelliſh at the expence of truth.

CHAP. XX.

ACCOUNT OF THE INSURRECTION IN THE ISLAND OF CYPRUS.

THE iſland of Cyprus had for a long time groaned under very heavy impoſitions. The burden of them, the work of caprice, increaſed daily with the moſt alarming rapidity; and the

the private fortune of every individual ſeemed likely to be abſorbed in the palace of the governor, and to add to his accumulated wealth. The oppreſſed people at length made their complaints public; and the grand ſignior gave orders for their being relieved. But his feeble decrees ſerved only to irritate the vengeance of the deſpot; and a new injunction from the Ottoman court, inſtead of checking the courſe of his depredations, was often only the ſignal for laying on a new tax. In the month of July 1764, the aga Tzil Oſman was appointed governor of the kingdom; and this avaricious man exceeded in rapacity all his predeceſſors. Scarcely had he taken poſſeſſion of his government, when he publiſhed an order, by which every Chriſtian was ſubjected to a tax of forty-four piaſtres and a half; and every Turk to a tax of half that ſum, which was double the uſual capitation required by the grand ſignior. During the firſt five months in which it was levied, every thing went on very peaceably, and it was paid with the utmoſt punctuality. This manœuvre brought immenſe treaſures into the governor's coffers; beſides the ſum of three hundred and fifty thouſand piaſtres, which he extorted

by every art and meanneſs that avidity can ſuggeſt.

While affairs were in this ſituation, the Chriſtians applied for protection to their biſhops, and the Turks to the chief men of their religion. Theſe timid defenders, till then inſenſible to the juſt remonſtrances of the people, at length acknowledged the neceſſity of them. Having therefore liſtened to their complaints, they preſented an addreſs to the governor, in which they painted, in the moſt affecting manner, the depth of miſery into which his ſubjects were plunged, and the inability of the greater part of theſe unfortunate people to pay the inauſpicious impoſition. This eloquent remonſtrance, however, did not produce the deſired effect; and they received no other anſwer, than a new injunction to obey the governor: they were told, at the ſame time, that if the tax appeared unjuſt, they might apply to the tribunal of the grand ſignior, and ſeek for that redreſs which he was at ſo little trouble to procure them.

This inſolent reply excited univerſal indignation. The biſhops, and chiefs of the Turkiſh religion, again aſſembled; and reſolved to inform the court of the acts of violence daily com-

committed by the governor. For this purpoſe they deputed ſome truſty perſons to go to Conſtantinople, to lay the caſe of the people before the grand ſignior, and to implore his protection againſt a tyranny to which they could no longer bear to become victims. Some time after, however, the biſhops, fearing that their inſtructions might not be put in execution with that celerity which an affair of ſo much importance required, they determined to go to Conſtantinople themſelves; but their intention being diſcovered, and the governor foreſeeing the conſequences of this generous reſolution, forbade them to quit their homes. They were conſequently obliged to deſiſt, and to wait for the return of their deputies. On the 31ſt of October the deputies arrived, accompanied by a vizir-ciocadar, a perſon belonging to the court of the grand vizir, who carried with him three different orders: the firſt of which enjoined the governor to reduce the tax impoſed on the Chriſtians to twenty piaſtres, that on the Turks to the half of that ſum, and to reſtore the ſurplus, which could not have been levied without manifeſt extortion; the ſecond preſcribed a general reviſion of all the taxes, and the reſtitution of every part of them unjuſtly

collected; and the third commanded an enquiry to be made into the conduct of the governor's ſervants, and puniſhment to be inflicted on thoſe whoſe perfidious advice had led him aſtray from the paths of equity.

On the morning of the 5th of November, the vizir-ciocadar preſented himſelf before the judge; and ſummoned the governor, in the name of the law, to appear, and hear the orders read with which he had been entruſted by the Ottoman court. But the latter requeſted to be excuſed; and begged the vizir to come to his palace, and accompliſh there the object of his miſſion. The vizir complied; and the biſhops, and all the chief men of Nicoſia, both Turks and Greeks, were invited to be preſent at this intereſting ſcene.

The people were ſo impatient to ſee the event of this important affair, that they aſſembled in great crowds in the court of the palace; and even penetrated into the hall of the divan, which in Cyprus is the centre of all the public intereſts. But ſcarcely was the firſt order read, when that part of the hall which was occupied by the biſhops, and a great number of Turks and Chriſtians, ſuddenly gave way, and fell down, carrying with it nearly three hundred

perſons. The confuſion occaſioned by this accident may be eaſily imagined. The governor was ſtrongly ſuſpected of having been the occaſion of it: and the mullah and the vizir, after a ſtrict enquiry, ſoon diſcovered that he had cauſed the pillars and joiſts which ſupported the floor to be nearly ſawed through; ſo that, when pulled down by ropes, the ruin of the edifice was the conſequence of this baſe manœuvre.

This however was not all. The governor foreſeeing that the fall of the floor would do no hurt to the vizir, who was cloſe to him, he reſolved to get rid of him by ſome other means; and for that purpoſe put poiſon into the coffee which he uſually drank.

The falling of the floor luckily did not produce the deſired effect, for four or five people only were ſlightly wounded; and a powerful antidote being adminiſtered to the vizir, his life was ſaved, and the villanous hopes of the governor were thus diſappointed. Theſe different attempts inflamed the minds of the people to ſuch a degree, that they beſet the mullah's gate, and with loud cries demanded juſtice. The mullah upon this ſummoned the governor three times to appear; but he refuſed to obey,

obey, and accompanied his refuſal with the moſt outrageous threats. The crowd now increaſed, and their clamours became more general; ſo that the mullah, finding his authority not ſufficient to check their violence, declared the governor a traitor to his ſovereign and the laws, and abandoned him to the fury of the enraged multitude.

The populace thinking themſelves authorized by this declaration of the mullah, no longer knew any bounds: they immediately flew to arms, and ſurrounded the ſeraglio. The governor, however, did not loſe courage: he ordered all the gates to be ſhut; and retiring to the upper apartments with all his people, endeavoured to repel the aſſailants, of whom they killed a great number.

Whilſt the aſſailants continued to attack the palace on all ſides with their muſkets, ſome of them ſet fire to the gates of the outer court, which were conſumed in an inſtant. They then broke in with irreſiſtible fury; butchered every perſon whom they met without mercy; and having at length found the governor, diſpatched him with their daggers; while nineteen of his ſervants, who attempted to defend him, ſhared a like fate. The reſt had the good fortune to eſcape,

eſcape, and retired to ſome place of ſhelter until the ſtorm ſhould blow over. When they had put the governor to death, they plundered the treaſury, carried away the furniture of the palace, and each departed loaded with booty.

All this was done in the ſhort ſpace of three hours; after which, the prudent conduct of the chiefs put an end to the tumult. Before evening the ſhops were opened; the fair of St. Demetri continued as before; tranquillity was re-eſtabliſhed; and every thing returned to its former peaceful channel.

Theſe bloody ſcenes would doubtleſs have been revived in Larnic againſt the digdaban, a faithful imitator of the conduct of his maſter, had not the cadi conducted himſelf with much addreſs in ſo delicate a conjuncture. He carried the digdaban to his own houſe; and having promiſed to the people that he would bring him to trial according to the utmoſt ſeverity of the law, purſued ſuch wiſe meaſures afterwards as he thought moſt likely to prevent diſorder, and to ſave from the fury of the populace the houſes of the richeſt Turkiſh, Grecian, and even European merchants.

On the 10th of November the vizir-ciocadar returned to inform the grand vizir of every thing that had happened.

Though

Though the iſland, by the death of Tzil-Oſman, had fallen into a kind of anarchy, it however began now to be at eaſe, and to enjoy a little tranquillity. The demand of repeated ſubſidies no longer inflamed the minds of the oppreſſed people; and each, confined within the ſphere of his private intereſt, at length taſted the ſweets attached to the peaceful enjoyment of one's own property.

A new muhaſſil, Hafez-Mahomed-Effendi, who wanted neither capacity nor prudence, arrived from Conſtantinople. He moleſted none of the rebels, nor did he make any attempt to diſcover thoſe who had offered violence to the perſon of his predeceſſor; and this moderation tended greatly to conciliate the affections of the people. About the time of the Ramadan, or annual faſt of the Turks, he went to Larnic, to cauſe himſelf to be acknowledged as governor general of the iſland. On his return to Nicoſia he always regulated his conduct by the ſame political propriety; but his courtiers, in order to ingratiate themſelves into his favour, thought proper to preſent to him a liſt of thoſe who had principally contributed to the revolt of the 5th of November 1764.

When

When the murderers of Tzil-Oſman were thus made known to him, he found himſelf obliged in ſome meaſure to renounce an indifference which might then be conſidered as puſillanimity; but, on the other hand, he readily foreſaw the danger that would ariſe to him from ſearching out and puniſhing the guilty. Intereſt is the principal ſpring by which the Turks are actuated, and this ſuggeſted to him the idea of a pecuniary fine. He therefore publiſhed a proclamation, ſetting forth that as one of his firſt duties, on entering upon the governorſhip, was to re-eſtabliſh good order, and puniſh thoſe who had been moſt inſtrumental in exciting the late revolt, he might in juſtice have demanded the heads of the ring-leaders; but that, faithful to thoſe principles of mildneſs and moderation from which he wiſhed never to depart, he would be contented with impoſing a ſlight fine of fourteen piaſtres per head both on Turks and Greeks; hoping that every one would endeavour to behave worthy of this lenity, by ſubmitting to his orders, from which he would exempt neither women, children, nor old people.

The Turks at firſt were inclined to pay this tax; but ſome of them afterwards inſinuated

that

that it would be dangerous to ſubmit to it; and propagated a ſpirit of rebellion, which rendered the levying of it dangerous, and even impoſſible. The inſurgents ſupported this inſurrection by very powerful reaſoning. The grand ſignior, they thought, would conſider them as the deliverers of the empire, and the deſtroyers of a tyrant who was endeavouring to ruin him. "To ſubmit to this new tax," ſaid they, "is to affix to a glorious and neceſ-"ſary inſurrection the name and criminality "of a ſhameful revolt; it is to declare our-"ſelves rebels; and ſuch a title is undoubt-"edly not at all ſuited to the avengers of "their country, and the protectors of juſ-"tice." Finding arguments however to be of no avail, the people had recourſe to open force: they aſſembled in large bodies; and theſe being daily increaſed by malecontents who flocked to them from all quarters, they committed the moſt horrid ravages. Having united in the village of Cythera, they ſeized upon the mills which ſupplied Nicoſia with flour, turned aſide the waters, and threatened that city with all the horrors of famine. A general alarm was now ſpread among the inhabitants; and the governor dreading the firſt tranſports of the

the incenſed mob, trembled for his own ſafety. An accommodation however took place; and the revolters having received a promiſe that they ſhould never be moleſted reſpecting the new tax, quitted Cythera; and, having ſeparated, every thing returned to that good order which people would never diſturb, were it not for the tyranny and imprudence of thoſe who govern them.

In the midſt of theſe rumours, the archbiſhop of Nicoſia, and the biſhops of Paphos and Cerines, had gone privately to Conſtantinople, where they laid before the Porte a moſt affecting picture of the evils to which the kingdom of Cyprus had been expoſed after the arrival of the muhaſſils. A new governor was therefore appointed; but ſome months elapſed between this period and that of his arrival in the iſland.

No ſooner did Hafez ſee tranquillity reſtored, than he again required the fourteen piaſtres per head, which ſome paid, though the levying of it was extremely ſlow and doubtful. On the 12th of Auguſt, 1765, the governor diſcovered a party of rebels, who gave him a very juſt alarm. One Halil, aga-diſdaer of the fortreſs of Cerines, had declared himſelf their chief;

chief; and this Halil, by the nature of his office, had arms and ammunition of every kind at his diſpoſal.

This tax, impoſed by the governor contrary to the laws, was ſtill the pretence of the inſurgents for their conduct. Ardent zeal for the defence of the common cauſe, ſoon united to them a multitude of malecontents; and Halil's troop, reinforced by theſe volunteers, became every day more formidable.

Upon this unexpected inſurrection, the governor cauſed the gates of Nicoſia to be ſhut. While the malecontents kept poſſeſſion of the mills of Cythera, and employed them only for their own uſe, a detachment poſted under the walls of the city intercepted every avenue, and cut it off from proviſions.

On the 18th the inhabitants of Nicoſia ſallied forth upon the rebels, but without ſucceſs; and they found themſelves obliged to retire within the walls, after having loſt a great many people. The revolters, however, ſoon perceiving that reſiſtance on their part could neither be effectual nor laſting, unleſs they augmented their forces, they compelled all the Turks whom they met to join their party; and, in caſe of a refuſal, burnt their houſes and villages: ſo that

their

their troops, partly preſſed and partly volunteers, amounted at length to three thouſand.

On the 28th of Auguſt the governor ſaw, not without a conſiderable degree of conſternation, the progreſs of this revolt. The idea of Nicoſia reduced to the horrors of famine, and of his own perſon expoſed to the fury of the ſtarving populace, having completed his terror, he at length capitulated, made the moſt ſeducing promiſes, and ſwore that he would aboliſh the tax, and the remembrance of that crime which had given riſe to it. On the aſſurance of this general amneſty, the inſurgents were appeaſed; the gates of Nicoſia were opened; and every one returned to his buſineſs, well knowing that they could eaſily meet again, ſhould the ſituation of affairs render ſuch a meaſure neceſſary.

A French veſſel in the mean time brought back to Cyprus the biſhops, together with the train of the new governor.

A few days after, Soliman Effendi, in this quality, made his entrance into Nicoſia through the gate of Cerines. He had given a very flattering reception to Halil, the chief of the rebels; and having praiſed his zeal for the public good, he had by this artful policy ſecured a

ſafe and quiet paſſage to the capital. But the greateſt promiſes, and even that of being raiſed to the diſtinguiſhed poſt of general of the cavalry, were not ſufficient to induce Halil to go thither: his ſagacious eye pierced the veil under which the cunning governor concealed his plan; and he plainly ſaw that, if he ſuffered himſelf to be deluded with dazzling hopes, he would fall into the ſnare laid for him, and be infallibly ruined.

On the arrival of Soliman, the iſland had two governors inſtead of one: but Hazi-Mahamed would never reſign his authority until he had effaced even the ſmalleſt traces of the rebellion, and placed the city, which he had defended with ſo much valour, beyond the reach of danger. Soliman being advanced in years, and naturally a friend to repoſe, made no oppoſition to his views, and ſuffered him to keep quiet poſſeſſion of his office.

Things remained in this ſituation till the firſt of January 1766, when the two rival muhaſſils, ſeized with ſome fit of enthuſiaſm, uniting together, revived in concert the old claim of fourteen piaſtres. This demand was a new ſignal for revolt: the rebels again abandoned their houſes; and ranging themſelves under

under Halil's ſtandard, that chief ſoon ſaw his adherents increaſe to the number of five thouſand.

On the 10th Halil ſent a detachment of five hundred men under the walls of Famaguſta, as he well knew what advantages the taking of this important place would give him; but though the garriſon conſiſted of ſcarcely an hundred janiſſaries, his enterprize miſcarried, and he found himſelf under the neceſſity of raiſing the ſiege. On the 24th of the ſame month he retired from Famaguſta, and went to encamp with his army before Nicoſia.

Halil Aga ſtill perſiſting in his deſign of continuing the ſiege, the inhabitants ſent to know what were his pretenſions. He replied, that he wiſhed to be governor of the iſland, and in that capacity to make his entrance into Nicoſia; but no anſwer was returned to this mad propoſal. Soon after Halil acquainted the governor that this demand was not the conſequence of his ambitious views, but of an order iſſued by his ſovereign; and he invited him and his miniſters to come to his camp and hear it read. But this invitation was a ſnare into which the prudent muhaſſil took care not to fall.

The rebels attempted ſeveral times to ſcale the walls; but, as their meaſures were badly concerted, they were attended with no ſucceſs, and occaſioned a prodigious loſs. Several ſallies and ſkirmiſhes alſo took place; and theſe combats were ſo much the leſs deciſive, as the inhabitants of Nicoſia, in number about fifteen hundred, had ſhut themſelves up in their houſes, and acted principally on the defenſive.

The 27th was a moſt alarming day for the inhabitants of Larnic, and particularly for the Europeans. A report had been ſpread that the rebels were preparing to make an incurſion into the country, and to lay it waſte with fire and ſword. The conſternation now became general: and every one endeavoured to get together his moſt valuable effects; and to convey them, with his wives and children, on board the Chriſtian veſſels which were at anchor in the harbour of Salines. Next morning, however, they diſcovered that a falſe alarm had been given; and every thing returned to its former tranquillity.

In the beginning of February theſe alarms were renewed, the ſhops were ſhut, commerce was ſuſpended, the fields and villages were abandoned, and the rebels compelled even the agents

agents of government to join their party. They repaired to Larnic in great numbers; demanded arms, ammunition, and proviſions; and the houſes of the Europeans, and even the palaces of the conſuls, were not ſheltered from their depredations. On the other hand, government threatened to puniſh with the utmoſt ſeverity every perſon who ſhould be convicted, or even ſuſpected, of aſſiſting the rebels.

The Turkiſh lords and merchants of Larnic, in concert with the digdaban, the commiſſioner of the cuſtoms, and the ſerdaer, at length thought it time to propoſe ſuch an accommodation between government and the revolters, as might meet with the approbation of both parties. With regard to mediators, they turned their eyes towards the conſuls of the Chriſtian princes, and a propoſal was accordingly made to the French conſul; but he excuſed himſelf, by ſaying that the king his maſter had forbid him to take any part in the affairs of government, unleſs they ſhould have ſome relation with the diſcharge of his duty. On this refuſal they applied to Mr. Turner, the Engliſh conſul, and the vice-conſul for Italy; who, naturally inclined to do good, replied that he would gladly comply with their

requeſt, provided the French and Venetian conſuls would act in concert with him. The latter, however, having declined to have any concern in the buſineſs, Mr. Turner diſmiſſed the Turkiſh lords, by telling them that it was abſolutely impoſſible for him to interfere in the negociation, without the concurrence and aſſiſtance of his brother conſuls.

The Turks, well knowing what weight Mr. Turner's mediation might have, renewed their requeſt; and informed him that, if he did not comply, he would be called the author of all thoſe evils which were ready to fall upon the kingdom, and that the people would not ceaſe to reproach him for thoſe diſaſters which it was now in his power to prevent.

The conſul, hard preſſed on all ſides, at length reſolved to uſe his influence to preſerve the tranquillity of the iſland; at leaſt till ſome aſſiſtance ſhould arrive, capable of overawing the rebels.

From converſing with the malecontents, he learned that their demands were included in the four following articles:

Firſt, A general amneſty.

Secondly, A declaration ſigned by the governor, that he would impoſe no tax but ac-

cording to the proportion eſtabliſhed by the grand ſignior.

Thirdly, That the zaims, a kind of commiſſaries, and the janiſſaries who had eſpouſed the part of the people, ſhould remain in their offices, and receive their uſual pay.

Fourthly, A declaration ſigned by all the inhabitants of Nicoſia, that they would receive Halil-Aga as governor, ſhould he be raiſed by his ſovereign to that dignity.

Mr. Turner being aſſured that theſe were the principal demands of the rebels, tranſmitted a copy of them to the commiſſary of Larnic, and begged to be informed whether the governor acquieſced in all the different articles. The digdaban replied, that his maſter's intention was to grant every thing without the leaſt heſitation; that the two firſt articles were agreeable to thoſe beneficent views which he himſelf entertained in favour of the people; and that his agreeing to the other two, in compliance with the neceſſity of the times, would be either ſanctioned or annulled by the ſovereign.

Mr. Turner having received every neceſſary aſſurance from the miniſter, who muſt have been acquainted with the real ſentiments of the governor, ſent word to Halil, that he was com-

miſſioned, in quality of mediator, to reſtore tranquillity in the iſland; and the digdaban wrote to the ſame purpoſe to his maſter. Halil returned a very polite anſwer to the conſul, and aſſured him that he ardently wiſhed to open a negociation; but the meſſenger diſpatched by the digdaban to the governor had the misfortune, on his return, to fall into the hands of a detachment of the rebels, who ſeized his diſpatches. This accident made Mr. Turner reſolve not to carry matters farther until he ſhould be able to diſcover the real intentions of the muhaſſil: but all the Turks at Larnic thought it proper that Mr. Turner ſhould repair to Halil's camp; and having wrote a letter to the governor, wait there for his anſwer. This advice being followed, the conſul arranged the affairs of Larnic; left me to direct them during his abſence; and ſet out, on the 13th of February 1766, accompanied by Mr. Stephen Saraf, an Italian merchant, and Mr. Peter Crutta, dragoman or interpreter. They were joined by the commiſſary of Larnic, the cadi, the ſerdaer, and other Turkiſh lords; and next day arrived at Halil's camp, where they were received with every mark of attention.

Mr.

Mr. Turner immediately wrote to the governor; and receiving an anſwer on the 15th, containing an invitation to the capital, he went thither the ſame day, carrying with him the demands of the rebels already mentioned. The governor returned a very vague anſwer; the ſubſtance of which was, that as the grand ſignior had entruſted him with the management of the iſland in general, and of the fortreſs of Nicoſia in particular, he could not deviate from his poſitive inſtructions, without an expreſs injunction from his ſovereign; but that, if the malecontents would diſperſe, and retire peaceably to their habitations, he was ready to grant a general amneſty.

On the 16th of the ſame month the conſul carried this anſwer to the rebels, whom he found reſolved not to depart from the two laſt articles of their demand. This obſtinacy diſconcerted Mr. Turner ſo much, that he abandoned the negociation; and did not again appear at Nicoſia but to take leave of the governor before he returned to Larnic. The people however oppoſed his departure; ſaying that, ſince the conſul had been in the capital, the rebels had ſuffered them to breathe, and that they were exceedingly happy to prolong a tranquil-

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lity procured to them by the veneration which the malecontents entertained for his perſon and character.

The conſul being thus detained a priſoner at Nicoſia, ſent me a letter; and having informed me of the ſingular ſituation in which he was, begged me to continue to take care of the affairs of Larnic, and pointed out a method of opening a correſpondence which ſhould be intelligible to no one but ourſelves.

I experienced a real pleaſure that Mr. Turner had it in his power to contribute by any means towards the public felicity. But this pleaſure was of ſhort duration; for I ſaw my door every day beſet by the rebels, who importuned me for arms and ammunition; and, on the other hand, the eye of government always watching my conduct in this reſpect. Whilſt I was therefore ardently wiſhing for the return of the conſul, an account was brought that ſome veſſels belonging to the grand ſignior, which had come to the aſſiſtance of the iſland, were arrived in the harbour of Limaſſol. On receiving this intelligence, I immediately gave notice to the conſul; who having communicated it to the muhaſſil, now entertained hopes that the people, when they found themſelves

ſelves likely to be aſſiſted, would at length ſet him at liberty. This favour however was not granted till after the confirmation of the happy news. He arrived on the 24th of February; but Mr. Saraf, who found means to quit the city ſooner, had preceded him by ſome days. This circumſtance, I muſt own, gave me a great deal of pleaſure; for I was now able to diveſt myſelf of a very heavy burthen which had been impoſed on me.

The departure of the conſul was the ſignal for new hoſtilities on the part of the rebels, who renewed the ſiege of Nicoſia.

The veſſels which had arrived in the port of Limaſſol conſiſted only of two ſmall galliots, commanded by Ibrahim Bey, the crews of which did not amount to above five hundred perſons. As this handful of men could not attempt any conſiderable enterprize, a plan was propoſed for an accommodation; but as it was attended with no ſucceſs, Ibrahim again put to ſea. In the mean time the rebels aſſembled in the neighbourhood of Nicoſia, approached the walls with ſome pieces of artillery, and began to batter in breach.

On the 6th of June, a frigate, with another ſmall veſſel, and two gallies, commanded by Craffar

Craffar Bey, a captain belonging to the grand ſignior, anchored in the harbour of Salines. This officer, hoping to reſtore tranquillity to the iſland, took with him a detachment of two hundred men, and went to ſeize upon the citadel of that place. There was no exceſs which this diſorderly band did not commit: and they at length rendered themſelves much more odious than even the rebels; for the latter had as yet always reſpected individuals.

On the 7th a detachment of five hundred rebels arrived from Halil, to aſk Craffar Bey the reaſon of his deſcent in the iſland, and of his taking poſſeſſion of the citadel. Halil at the ſame time expreſſed aſtoniſhment at his conduct: and ſent him word that as the citadel, and even the whole iſland, were under the protection of faithful ſubjects, and people friends to juſtice, they were able to defend it from every foreign attack; and that they had no occaſion for the interference of a handful of inſolent banditti, commanded by a pirate.

This ſpirited addreſs threw Craffar into conſiderable embarraſſment; yet he did not fail to arrange his ſmall troop, but without making any other movement. In the mean while, ſeveral

treaties

treaties were opened; and the reſult was, that they ſhould wait for Halil's reſolution, to whom a courier was diſpatched. All hoſtilities were now ſuſpended: and the troops of Craffar and thoſe of Halil both retired to their quarters.

Craffar being informed that affairs were not likely to take a favourable turn, evacuated the citadel in the evening, re-embarked his troops, and taking on board ſeveral Turkiſh lords, and the cuſtom-houſe officer of the town, ſet ſail for Famaguſta, where he landed the ſoldiers and Turks whom he had carried with him from Salines, and then purſued his voyage.

On the 11th a party of the rebels came to Larnic, and proceeded thence to Salines, where they ſeized upon the citadel; and having hoiſted the grand ſignior's ſtandard, declared themſelves the defenders of the fortreſſes of their ſovereign.

On the 27th ſome tranſports arrived at Famaguſta with two hundred people; and one Ghierghilought, governor of Selefchia in Caramania.

The ſame day Kior-Mahamed, a baſhaw of two tails, arrived in the harbour of Salines from Satatu, in a ſhip of war belonging to the grand ſignior, commanded by Meliks-Bey, and

accompanied by ſeveral tranſports of different nations; having on board two thouſand infantry, and five hundred cavalry.

Theſe expeditions, ſet on foot by the Porte, were intended to check the rebels, and reſtore good order in the iſland. As ſoon as the baſhaw arrived, the dragomans of all the conſuls went to compliment him on board his veſſel; where he received them with much politeneſs, and only aſked them ſome general queſtions reſpecting the ſtate of the kingdom.

Ghierghilought's ſoldiers diſperſing themſelves throughout the environs of Famaguſta, committed the moſt horrid ravages. Robbery, plunder, and theft were all exerciſed by this band of barbarians; and the iſland, which ought to have looked up to them for ſafety, received from them a treatment which it had not experienced from the rebels. Theſe ſoldiers carried their cruelty ſo far as to ſeize ſix Greeks, and impale them at the gates of Famaguſta; they alſo cut off the heads of two Turks, merely to gratify that barbarity which is natural to the inhabitants of Caramania, and becauſe they were ordered to do ſo by their worthy chief.

On the 29th, the rebels, who had ſhut themſelves up in the citadel of Salines, evacuated that

that fortreſs, and retired to their camp, which was ſtill before Nicoſia.

On the 30th Kior-Mahamed went on ſhore; and took up his lodging in the houſe of Mr. Pelli, a Venetian merchant. Having here learned the ravages committed in the neighbourhood of Famaguſta by Ghierghilought and his troops, he ordered that chief to return immediately to his duty, which he did without heſitation; and peace was reſtored to that part of the country.

The ſame day the baſhaw ſent for all the conſuls, who inſtantly repaired to his houſe, where he conſulted with them on the beſt means of re-eſtabliſhing tranquillity in the iſland. With Mr. Turner he conferred much longer; as the part which he had taken in the diſpute, and his quality of mediator, enabled him to know the intentions of the rebels as well as thoſe of government.

The day following, the baſhaw received public viſits, during which each of the viſitors had permiſſion to ſit down. This, on the part of the baſhaw, was a very honourable and flattering mark of diſtinction.

On the 1ſt of July Mahamed reſolved to preſent himſelf with all his troops, and thoſe of Ghier-

Ghierghilought, before Nicoſia, in order to accompliſh the object of his miſſion: but he firſt wiſhed that the rebels might retire from the neighbourhood; for though his troops, with thoſe of Ghierghilought, formed a body of two thouſand ſeven hundred men, well diſciplined, and ſufficiently armed, he was nevertheleſs afraid of coming to an engagement with five thouſand deſperadoes. He here ſtill took advantage of the mediation of Mr. Turner, and ſent to Halil's camp a letter, in which he teſtified a deſire of ſeeing the rebels return to their duty; promiſing afterwards to examine their claims at leiſure, and to purſue ſuch meaſures as might be ſatisfactory to all parties: he likewiſe added, that he brought them peace, and not war; and that he hoped to find them readily diſpoſed to liſten to the reaſonable conditions which he meant to propoſe to them as well as to government. This moderate letter, added to the conſternation diffuſed throughout the camp of the rebels, diſperſed the greater part of Halil's partizans; and that chief, finding himſelf now left with only two hundred reſolute followers, threw himſelf into the citadel of Cerines, where a number of women took ſhelter with him. As they were well acquainted

quainted with the fate that awaited them if they ſhould be taken, they all ſwore, in the moſt ſolemn manner, never to yield, but rather to periſh with their arms in their hands.

Mr. Turner having informed the baſhaw of the ſucceſs of his letter, and the deſertion of the rebels, Mahamed immediately put himſelf at the head of his troops, and marched towards Nicoſia; leaving the care of Larnic to Meleky-Bey, captain of a ſhip of war belonging to the Grand Signior, whoſe ſoldiers were ſufficient to preſerve good order, and ſecure the tranquillity of the city and its inhabitants, during his abſence.

The reſtleſs and turbulent Ghierghilought, with a barbarous and ferocious body of men at his diſpoſal, having renewed his ravages in the neighbourhood of Salines, the baſhaw reproached him for his conduct, and threatened to puniſh him with the utmoſt ſeverity if he in future dared to diſobey his orders. This reprimand rendered him and his followers furious; they conceived an implacable hatred againſt the inhabitants of Salines and Larnic; and they formed the diabolical plan of ſetting fire to all the houſes, whether belonging to Greeks, Turks, or Europeans, and of butchering the conſuls and their adherents.

The report of this bloody project occaſioned univerſal terror: but the preſence of the baſhaw inſpired the people with freſh courage; becauſe they were perſuaded that, as long as he remained in Larnic, Ghierghilought would not attempt any thing of importance. Mahamed, well knowing the barbarity of this plunderer, reſolved to ſend him to Nicoſia before day-light, and thus to free the country from a monſter who was perhaps about to commence its ruin. The baſhaw having ſet out, about four in the morning, a peaſant ſpread the alarming report that he had met Ghierghilought at the head of his banditti, at a diſtance from the route which he had been ordered to purſue; and threatening, when the baſhaw ſhould be conſiderably advanced before him, to return to Larnic, and lay it waſte with fire and ſword. This report being believed, the conſternation became general; the people fled in all quarters, and endeavoured to carry along with them their money and moſt valuable effects; the Europeans collected their books and their papers, in order to convey them on board the veſſels that were in the harbour; and the Turkiſh, Grecian, and European women, reduced almoſt to a ſtate of deſpair, knew not where to

conceal

conceal themſelves. It was now night; the fatal hour was approaching; and the people imagined every inſtant that they heard the barbarians of Caramania. In this ſtate of anxious ſuſpenſe they thought it beſt to ſeek for ſhelter on board the veſſels; and whole multitudes of all deſcriptions hurried towards the ſea ſhore. Here, however, they found their plan diſconcerted; for Meleky-Bey, who commanded on that coaſt, would ſuffer none to embark but the women. In vain did the Europeans, upon this occaſion, plead that they were ſtrangers. Meleky replied, that his honour was concerned; that in caſes of danger all ought to be ſoldiers; that the cauſe of the inhabitants was that of every ſovereign who kept up an intercourſe with them; and that the Europeans even ought to aſſiſt them to repel the attacks of an audacious rebel.

Meleky, nevertheleſs, endeavoured to conſole them by ſaying that he could not believe the report, becauſe it was highly improbable; and he ſent in ſearch of the peaſant, in order that he might put him in priſon until the event ſhould declare him innocent or guilty. There was a ſhip of war in the harbour belonging to the Grand Signior; but the women, well know-

ing the licentiouſneſs of the Turkiſh ſailors, refuſed to go on board. They reſolved, therefore, to repair to the palaces of the different conſuls, which had been put in a ſtate of defence, and which were guarded beſides by bodies of armed men. Having watched all night, day at length put an end to their fears, when account was brought of the arrival of the baſhaw and Ghierghilought at Nicoſia.

The man who was detained in priſon, perſiſting to ſay that he had not invented the report which he brought, was ſet at liberty; and he was diſmiſſed after he had received an hundred blows on the ſoles of his feet.

The city of Larnic, reſtored to its former tranquillity, had now nothing to fear from the bad deſigns of the enemy. The veſſel ſet ſail for the northern part of the iſland, and ſtopped before the citadel of Cerines, where the frigate of Craffar-Bey, a galley, and two galliots, were then lying; as well as the galliot of Ibrahim-Bey, who would neither ſuffer any one to quit Cerines, nor the caſtle to be ſupplied with proviſions.

During the time he reſided at Nicoſia, the baſhaw ſeveral times attempted to bring back Halil to obedience, by ſummoning him to ſur-

render the citadel; but finding that gentle measures were ineffectual, he marched thither on the 28th of June, at the head of his troops, and began to fill up the ditches, with a view of ſcaling the walls. The beſieged, however, defended themſelves with great reſolution; valour and deſpair made up for the fewneſs of their number; and this ſmall body, reſolved to periſh rather than capitulate, repulſed the enemy; while an uninterrupted fire from their well-directed artillery made a dreadful havoc in the baſhaw's army.

Some cannons were brought on ſhore from the ſhip of war to batter the citadel; but they were by no means ſufficient for the attack of a caſtle ſtrongly fortified, and well ſupplied with warlike ſtores and proviſions of every kind.

Force not ſucceeding, the baſhaw had recourſe to ſtratagem. Several attempts were made to get poſſeſſion of Halil's perſon; but this glory was reſerved for Meleky-Bey. Pretending to be deſirous of a private interview with him, Halil agreed to meet him on the night of Auguſt the 14th, when Meleky perſuaded him to eſcape from the caſtle by a concealed path which led to the ſea, and to go on board

his ſhip of war; aſſuring him that he would be there ſafe under the eye of his ſoldiers, who, firmly attached to the laws of honour, which enjoin us to defend thoſe who claim our protection, would loſe their lives ſooner than ſuffer him to be carried away. This indeed they obſerved in every circumſtance, with the moſt ſcrupulous attention, in ſpite of their commander, who in vain attempted to interpoſe his authority: and on the 14th of the month he was again ſet on ſhore, and put into the hands of the baſhaw, who treated him well; and having cauſed a tent to be erected, in which he was commodiouſly lodged, ordered him to be narrowly watched.

The citadel being deprived of its chief, ſurrendered the ſame day; and the women who had fled thither for ſhelter were permitted to retire, and to carry with them all their effects. This, however, was not the caſe with the men; for they were immediately thrown into priſon, and loaded with irons. Their fidelity to Halil, and the reſolution they had formed of following him into the citadel, made them be conſidered as the authors of the rebellion; and on this account they were treated as the enemies of their country.

When

When the baſhaw found the fortreſs in his poſſeſſion, he cauſed Halil to be again brought before him; held a long conference with him, during which he endeavoured to diſcover who had been the firſt movers of the revolt; and after upbraiding him for his infidelity towards his ſovereign, who had entruſted him with the care of an important citadel, ordered him to be inſtantly ſtrangled in his preſence.

All the fortreſſes in the kingdom, by a few diſcharges of their artillery, proclaimed the death and puniſhment of this rebel.

On the 21ſt, the baſhaw, before he quitted Cerines in order to ſet out for Nicoſia, took care to cauſe Ghierghilought to embark with his troops, and to ſend him back to Caramania, that he might not be under any temptation of paſſing again through Larnic, and the town of Salines.

He then began to think of inflicting ſome puniſhment on the guilty; and after two hundred heads had been cut off, which were ſent with that of Halil to Conſtantinople, peace was reſtored to the iſland. It however loſt a great deal of its riches as well as importance; and ſince that period it has been advancing with rapid ſteps towards decay.

On the 18th of September, the Porte ſent to the baſhaw a third tail, as a reward for his attention, and the celerity with which he put an end to the troubles of Cyprus. This is a diſtinction of the higheſt value, and to which the greateſt honour is affixed here.

On the 11th of October, Hazir-Mahamed-Effendi, the former governor of Cyprus, having given in his dimiſſion, returned to Larnic; where he embarked on the 17th for Conſtantinople, on board an Italian veſſel.

On the 28th, the baſhaw Kior-Mahamed went from Nicoſia to Cerines; and on the 30th a ſmall French bark, commanded by captain Vianet, tranſported him to his new government in Conia, to which he had already ſent all his troops, while Soliman-Effendi aſſumed the reins of government. But, whoever may be governor, this beautiful but unhappy iſland will never recover from the diſaſters which it has ſuffered for ſo many years, if it continues to be ſold, as hitherto, to the perſon who bids moſt for it.

CHAP.

CHAP. XXI.

OF THE COMMERCE OF THE ISLAND OF CYPRUS.

THE internal commerce of the iſland of Cyprus, and that which it carries on with Europe, are ſupported and kept alive by two different articles: but one of theſe only is produced in the iſland, the other being imported from the neighbourhood of Caramania.

The firſt of theſe articles is its cotton; which on account of its whiteneſs, ſoftneſs, and the length of its filaments, is accounted the beſt in the whole Levant. The high price at which it ſells, is a ſufficient proof of its ſuperiority over every other kind uſed in Europe, and of the intrinſic value of this ſtaple commodity of the iſland.

It muſt however be remarked, that all the cotton here is not held in equal eſtimation. There is ſome of different qualities: but it may in general be divided into four kinds; which are, the flower of the cotton, that which finds a ready market, that which is only ſaleable, and that

that which is not ſaleable at all. When theſe four kinds are united, but mixed in a juſt proportion, they ſuffer no diminution in the price. The regular aſſortment is, when the merchant in ten packs finds three of the fineſt ſort, five fit for market, one indifferent, and another ſaleable. To theſe four kinds we may add another, which is the coarſeſt part of all, and in ſome meaſure the refuſe of the cotton. Cotton of this kind is never ſent to Europe: it remains in the iſland, and is manufactured by the inhabitants for their own uſe.

In this iſland there are two kinds of the cotton ſhrub; one of which thrives near running water, and is cultivated in thoſe villages where there are abundance of ſtreams and rivulets. This, without doubt, produces the moſt beautiful cotton; and on this account it is preferred to the other which grows in thoſe diſtricts which are deſtitute of water, or which are refreſhed only by the rains that fall in winter.

The ſeaſon of ſowing this plant is the month of April. The inhabitants indeed might begin much ſooner: but, as the firſt ſhoots would be above the ground at the time when the iſland is laid waſte by locuſts, theſe tender

tender riſing plants would run the riſque of being devoured. In that caſe it would be neceſſary for them to begin again; and in order to avoid this inconvenience, they think it beſt to retard the crop.

The ground deſtined for the reception of the ſeed, is prepared in the ſame manner as the corn-fields of Italy. Furrows being formed in the earth, two or three ſeeds are put into them at one place, and three or four at ſome little diſtance farther; and ſo on, in the ſame manner as French beans. As ſoon as the plants appear above the ground, the weakeſt are pulled up, and none left but thoſe which are ſtrong and vigorous. In the months of June and July, great care is taken to hoe the earth gently around them, and to extirpate thoſe weeds which might tend to check their growth.

The crop is collected in the months of October and November; and as a little time is neceſſary before the ſeed can be freed from its cover or huſk, the firſt exportation does not take place till February or March, the year following.

It is accounted a good crop when the whole produce of the kingdom amounts to five thouſand bags; but there are ſome bad years, when

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it does not exceed three thouſand. About half a century ago, according to the teſtimony of ſeveral people ſtill living, the whole iſland produced eight thouſand bags; and, under the government of the Venetians, thirty thouſand. This difference between the ancient and modern crops, ariſes from the conſiderable decreaſe in population. Two natural cauſes contribute alſo, without doubt, to the ſterility of this commodity at preſent; a ſcarcity of rain, and the powerful ſcorching winds which blow in the month of July. In this month, the cotton ſhrub being in flower, the fruit begins to be formed, and theſe winds make them drop off; ſo that few of them ever come to maturity.

The agents of the European merchants are accuſtomed to pay before-hand the proprietors of this production, or thoſe who collect it. This uſage has been introduced into Cyprus within theſe few years, on account of the number of commercial houſes eſtabliſhed in the iſland: before, payment was never made till the delivery of the goods.

A bag of cotton conſiſts generally of an hundred bundles, each weighing ſix pounds three quarters, Florence weight.

Every

Every kind of merchandize, whether exported or imported, is ſubject, in Cyprus, to two kinds of expence. The firſt is the tarif; which, being eſtabliſhed by long cuſtom, never varies: all the European factors ſubmit to it without murmuring, and make no remonſtrances whatever againſt it. The ſecond kind is regulated by the value of the merchandize. The cuſtom-houſe dues are three per cent.; thoſe of the conſul two; the charge for brokerage, one per cent. on the natural value of the goods; and that of commiſſion two per cent. on the price and expences. If the correſpondent or agent at Cyprus has employed for the purchaſe and expences a letter of exchange, on Conſtantinople for example, as uſually happens, one per cent. is then added of brokerage and commiſſion, for negociating the bill of exchange.

The expences of tarif, for ſending cotton from Cyprus to Europe, is five piaſtres of the Grand Signior's money per bag; which is equivalent to eighteen livres, five ſols, and eight deniers French. The piaſtre of the Levant is worth three livres, ſix ſols, and eight deniers; and a bag weighs ſix pounds three quarters.

The greater part of this cotton is tranſported firſt to Venice, and from thence diſperſed throughout

out all Germany. There is ſo great advantage in diſpoſing of it at Venice, that ſeveral Engliſh and Dutch houſes, as well as ſome at Conſtantinople, and even Aleppo, ſend it to that city at their own expences, where it is ſold on their account.

Through this channel it is conveyed every year to France and Italy; but it goes directly to Holland and England.

Silk is another important branch of the commerce of the iſland of Cyprus. It is all prepared in the month of May, which is the time when it is procured from the cods of the ſilk-worm. The method of breeding ſilk-worms here is almoſt the ſame as that employed in Italy; but it is not ſubject in Cyprus to thoſe inconveniences which ariſe from the variations of the atmoſphere, the ſeaſon at that epoch being always beautiful and favourable. The quality of the ſilk depends on the places where it is collected. The fineſt and whiteſt is that procured in the environs of Famaguſta and Carpaſſia. The orange and ſulphur coloured is made in Cythera, or the villages beyond the northern mountains; and that of a gold-yellow colour is produced in the territories of Paphos, and the neighbouring country.

That principally eſteemed in Europe is the white ſilk, with which a little of the orange and ſulphur coloured is ſometimes mixed; but in very ſmall quantities, when it is tranſported to England, Holland, or France. Venice and Leghorn receive both without diſtinction; and though the white ſilk has the preference there, as well as every where elſe, the merchants of theſe places are not ſo difficult to pleaſe as thoſe beyond the mountains. The Turks purchaſe the greater part of the orange-coloured ſilk, for which they pay a piaſtre more, and ſend it to Cairo. The people there are remarkably fond of this colour; and the ſilk, beſides, is capable of being ſpun into much finer and more delicate threads.

The iſland produces, one year with another, twenty-five thouſand bags of ſilk. It is an eſtabliſhed cuſtom that the price ſhall be regulated in the market-place of Famaguſta, during the fair of St. Barnaby. Every year it was ſold, formerly, upon the ſame footing; but at preſent, though that fair ſtill continues, this cuſtom is diſuſed; and the price of ſilk varies according to circumſtances, and the demand for it.

The ſilk is purchaſed and received ſuch as

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it is when it comes from the Company; but the agents take care to clean it before they ſend it to Europe. The waſte is generally from twelve to fifteen per cent.; and this loſs muſt be ſuſtained by the European merchant. The coarſe part, diſengaged from the reſt of the ſilk, belongs to the agent, who places it to the credit of his correſpondent, at the rate of a piaſtre per bag; pointing out to him, at the ſame time, in his invoice, the reduction occaſioned by cleaning the ſilk.

A bag of ſilk is generally compoſed of three hundred pounds; and the expences of tarif are eight piaſtres and a half for each bag.

It is not uncommon here to ſee commiſſions from Conſtantinople and Aleppo for ſending ſilk to Europe; and ſome even come from Egypt. The ſilk is then ſent to Damietta; from which it is tranſported to Cairo, where it is manufactured; and thence it is conveyed to Alexandria, Leghorn, Marſeilles, and Venice. For this reaſon, it is not unuſual to ſee the ſilk of the iſland of Cyprus brought from Alexandria to Leghorn.

The coarſe part, which is drawn from the ſilk in cleaning it, is alſo an object of commerce. It is ſent to Cairo, and thence tranſ-

ported

ported to different parts of Europe. The expences of the tarif, in caſes of this kind, are two piaſtres and a half for each bag, containing one hundred and eighty pounds.

It is cuſtomary in Cyprus for people to ſhear their ſheep on the 20th of March, and the wool is expoſed to ſale in the month of Auguſt following. The annual produce of this commodity is about five hundred bags, each containing a hundred bundles of ſix pounds three quarters; which, as I have ſaid above, is the abſolute weight of a bundle. But a bundle of wool weighs only ſix pounds, and a little more; and this conſiderable decreaſe ariſes from the oily ſubſtances with which the wool is loaded, and which are incapable of reſiſting the action of the air and the ſun.

The white wools are more eſteemed than the brown or the black; yet thoſe that are exported are generally mixed. Some of theſe wools are ſent to France; but the moſt conſiderable mart for them is Leghorn. The uſual expence of the tarif amounts to three piaſtres and a half per bag.

It is to be obſerved that the wool put on board ſhip muſt have contracted no kind of moiſture; for moiſt wool, when preſſed cloſely

together, as is the caſe when it is ſtowed into the hold, is apt to heat and catch fire, and conſequently to burn the veſſel.

One of the moſt important objects of the commerce of the iſland of Cyprus, is thoſe wines uſually called the wines of the Commandery, which are generally made in the months of Auguſt and September. The grapes are of a red colour; the vines are ſlender and low; and the wine, on account of its dark tint, has a great reſemblance to the Italian wine of Chianti. When made, it is put into earthen veſſels, which are placed under the preſſes to receive it, and which contain each about fifteen barrels. The lower half almoſt of theſe veſſels is ſunk into the earth; and the inſide of them is daubed over with pitch, to prevent the earth from attracting the wine: hence it happens that the wines of Cyprus ſmell generally of pitch. When the wine has remained a year in theſe veſſels, it loſes a little of its red colour, aſſumes another inclining ſomewhat to yellow, and clarifies itſelf as it grows old; ſo that at the end of eight or ten years it is almoſt of the ſame colour as the Italian muſcadine wine. This clarification produces very thick dregs, which render it better, and bring it to perfection;

tion; for it is to be remarked that they are never ſeparated from the wine until it is going to be drawn off into other veſſels.

Theſe wines are generally ſold on the ſpot, at the rate of ſo much per load. Each load contains ſixteen jars, and each jar five bottles Florence meaſure. When the wine is brought from the country to town, it muſt be put into caſks in which there are dregs; and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another veſſel, provided this is not done until a year after it has been put into the caſks. Whether the caſks be full or half empty, makes no difference in the quality of the wine. It is even neceſſary, when they are put into the cellar, to empty them about the ſpace of a hand-breadth.

One of the uſual conditions of the ſale is, that the vender is obliged to warrant the goodneſs of his wine for a whole year, that is to ſay, till the 15th of Auguſt the year following, whether it remains with him, or is tranſported into the cellar of the purchaſer. It is then inſpected; and, if it is ſpoiled, the vender muſt take it again: but, if it has kept well, it remains with the buyer, who is ſufficiently ſa-

tisfied with this trial of a year for all the wines that he purchaſes.

The iſland produces annually forty thouſand of thoſe jars already mentioned. The word *Commandery* is the general name of the wines of Cyprus; though the real wine of the Commandery does not amount to above ten thouſand jars. The greater part, therefore, comes from different cantons of the iſland.

The principal part of the wine trade is carried on with the Venetians; for the wines of Cyprus are drank at Venice even in the coffee-houſes. Theſe people, however, are not the niceſt in their choice, ſince the wine which they purchaſe is never above eighteen months old: the price conſequently is very different, being never more than a piaſtre per jar. The oldeſt, and of courſe the beſt, is tranſported to France, Holland, and Italy, where it is ſold at the rate of two piaſtres and a half, or three piaſtres, the jar, which is equal to five bottles. Of late years, conſiderable quantities of it have been exported to Leghorn; but what is ſent thither is not, it muſt be owned, of the firſt quality.

It is generally exported in caſks of three hundred and fifty bottles. The expences of the tarif

tarif amount to ten piaſtres and a quarter, the price of the caſk included.

The age of the oldeſt wines uſed in commerce does not exceed eight or ten years. It is not true, as has been reported, that there is ſome of it a hundred years old; but it is certain that, at the birth of a ſon or a daughter, the father cauſes one of theſe jars, filled with wine, to be buried in the earth, having firſt taken the precaution to ſeal it hermetically: in this manner it may be kept till theſe children marry. It is then placed on the table before the bride and bridegroom; and is diſtributed among their relations, and the other gueſts invited to the wedding. This is the oldeſt wine that can be found; its age is about twenty years, or a little more: but it is not made an object of commerce, and it never appears except at feſtivals of that kind.

The iſland produces other wines of an inferior quality, which are commonly drank by the inhabitants at their meals. Thoſe moſt eſteemed are made at a village called Amados, and they have a great reſemblance to thoſe of Provence. Though theſe wines are at firſt of a dark colour, they grow yellow with time: they then loſe their original taſte; and ap-

proach, as they grow old, to thoſe of the Commandery. This kind of wine is never ſent to Europe: it is ſold in the country for the uſe of ſuch veſſels as come hither for proviſions, in their way to the coaſt of Syria.

The quantity of Muſcadine wine made here does not amount to more than five thouſand jars. The price of this wine, and the expences of the tarif, are abſolutely the ſame as thoſe of the wine of the Commandery: different years however produce ſome variation. The Muſcadine wine of Cyprus, at the end of a year, is a little clearer than that of Italy; but as it grows old, it becomes red, and acquires a body. On account of its great ſweetneſs, Muſcadine wine one or two years old is by many preferred to that which is of much greater age.

The coloquintida is amongſt the claſs of the gourds; and creeps on the ground like the cucumber, to which it has a great reſemblance in its leaves, its flowers, and even its fruit. When the fruit has not yet attained to maturity, it is of a deep green colour, ſtriped with yellow. It is then put to dry in ſome place expoſed to the ſun, where it ſoon becomes entirely yellow; and being afterwards ſtripped

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of its ſkin, which is uſeleſs, nothing remains but the pulp. This pulp contains ſeeds, which are likwiſe of no uſe.

This plant, at leaſt for the moſt part, grows without cultivation. There are whole fields covered with it; and yet a hundred quintals, of a hundred bags per quintal, can ſcarcely be procured every year; becauſe, when dry and cleaned, it becomes extremely light. The crop is collected in the month of May.

The moſt numerous commiſſions for this article come from Amſterdam, Hamburgh, and Leghorn: a ſmall quantity is ſent alſo to Marſeilles and Venice. It is tranſported in large boxes of fifty or even a hundred bags. The coloquintida moſt eſteemed is that which, when ſtripped of its outer ſkin, appears white and entire. It is therefore packed up with great care: but it often happens that many of them are broken in the paſſage, to the prejudice, not of the exporter, but of the European merchant; for it is cuſtomary that the ſeed which drops from the coloquintida muſt be charged to his account; and, as the ſeed is that part of the fruit which weighs moſt, the loſs of it ſometimes occaſions a decreaſe of fifty per cent.

The manner of ſending it to England is different. The ſeed is firſt taken out, and nothing left but the pulp, which the Engliſh collect, and put into linen bags. This method is attended with this ſmall inconvenience, that people can eaſily ſee through the openings of the bags what kind of merchandize is contained in them.

Coloquintida is an article which muſt be preſerved, not only from rain, but from every kind of moiſture, as both are equally prejudicial to it. The expences of the tarif, to ſend it to Leghorn, are fifteen piaſtres for a quarter of a hundred weight, and ten piaſtres for a quarter of half a hundred weight, including the value of the packing box.

The greater part of the laudanum is collected in the ſpring time, in the village of Laſcara.

It is a kind of dew which falls in the night on certain plants reſembling ſage, and bearing a flower ſomewhat like the wild roſes that grow in the hedges.

In the morning very early, before the ſun has diſſipated this dew, the ſhepherds drive their flocks of goats to the fields; and the laudanum being thick, and of a viſcous nature, adheres

adheres to their beards. It is then carefully taken from them; and the laudanum, thus collected, is the pureſt and leaſt adulterated with heterogeneous matter. Whilſt theſe animals are feeding in the plain, the ſhepherds collect it, at the ſame time, by fixing a goat's ſkin to the end of a ſmall ſtick, with which they gently ſweep thoſe plants that are covered with this ſubſtance.

The wind in the day time generally covers theſe plants with duſt; and hence it happens that the laudanum, either in whole or in part, is never free from mixture: but it is purified at Nicoſia by means of fire and oil. Laudanum prepared in this manner becomes much ſofter, and emits a ſtronger odour. The principal ſtorehouſe of this commodity is Nicoſia, where it is packed up to be ſent to Larnic; from which it is tranſported to different parts of Europe. The expence of the tarif to Leghorn is five piaſtres for a quarter of a box, containing a hundred and eighty, and ſometimes three hundred pounds.

Madder is a root of a reddiſh colour, which grows in the neighbourhood of Famaguſta, and the village of Citti, in a ſtony or ſandy ſoil on the ſea ſhore. Of this root there are

two

two kinds: one of which is produced naturally, and the other by cultivation. Thoſe who wiſh for an abundant crop, muſt leave the plants in the ground for two or three years; the root then becomes larger, and contains more juice: but if it be pulled up every year, it is poor and meagre; and the pulp, which yields the colouring matter, contains only a very ſmall quantity. This colouring matter circulates under the outer ſkin; or, as we may ſay, the epidermis of the root: and in the middle there is a ſmall filament, of a woody ſubſtance, entirely deſtitute of colour.

Every ſeaſon is proper for collecting this root. But as it is neceſſary ſometimes to dig pretty deep into the earth in order to procure it, this operation is generally performed in the months of January and February; as the rains which are then frequent moiſten the ſoil, naturally hard, and conſequently render it eaſy to be opened.

When the roots are taken from the ground, the holes are again filled up: for the ſmall fragments of the root which remain in them ſpring up and propagate; ſo that, at the end of two years, the ſame and even a larger quantity may

may be collected, if the winters have been moiſt and rainy.

The roots when collected, are laid out to dry; but, as far as is poſſible, in a place not expoſed to the ſun. This precaution muſt be taken in order to preſerve the colour.

This root was once a great article of trade with the cities of Aleppo and Bagdat, from which it was tranſported to Perſia; but the late troubles in that kingdom, by deſtroying both commerce and the arts, checked the importation of it. A new market, however, has been opened for it in France, where a great quantity of it is ſold.

It is uſed in the Levant for dying cotton ſtuffs red. The dye is produced by a mixture of this root and ſheeps blood. Many of theſe cotton ſtuffs, which I have ſince learned are common in France, are exported from Cyprus to Leghorn. The expence of the tariff to Leghorn is five piaſtres for a quintal of a hundred bags.

Madder is attended with the ſame inconvenience as wool; and it has happened that, owing to its not being packed up when thoroughly dry and free from all moiſture, it has caught fire, and burnt the veſſel.

Cochineal

Cochineal is collected here alſo, but in ſmall quantities; and is exported only to Venice, where it is ſold to very great advantage. The expence of the tarif is ſix piaſtres and a half for a whole bag conſiſting of ſix hundred pounds.

In the village of Calopſidra, as I have remarked in the twenty-ninth chapter, is found the plant glaſs-wort; the aſhes of which, when burnt, are employed in the fabrication of glaſs and ſoap. This plant is collected in the months of September and October, and is burnt in ſummer. During the time I reſided at Cyprus I ſaw none of it exported, except to Marſeilles. The expences of the tarif were three quarters of a piaſtre per packet.

The turpentine of Cyprus is collected in two different ways. The firſt and the beſt is by cutting an inciſion in the tree, when the turpentine iſſues from it in clear brilliant drops, which are collected in the ſummer mornings. The ſecond is, to ſuffer it to fall to the ground; but in this caſe the turpentine is not ſo pure, and is conſequently inferior in value to the former.

This ſubſtance is put into earthen veſſels which are capable of containing about twenty pounds

pounds each; but thoſe who purchaſe it muſt be very cautious leſt they ſhould be deceived. When theſe veſſels are firſt opened, the turpentine appears to be of the fineſt quality; but it often happens that the Cypriots put below ſome of a very inferior kind, and make you pay the ſame price for it as if it were the beſt.

The turpentine of Cyprus is highly eſteemed, and much ſought after, eſpecially at Venice. The greateſt quantity of it is collected in the environs of Paphos, which forms one of the diviſions of the iſland. The expence of the tarif is four piaſtres and a quarter for a box, which generally contains four vaſes.

The cloth manufactured in the iſland of Cyprus is of two kinds; one of which conſiſts of ſilk and cotton, and the other of cotton only. A very extenſive trade in theſe articles was formerly carried on with every part of Europe; but at preſent this trade is very limited, and confined merely to the exportation of a few ſilk and cotton ſtuffs: the unavoidable conſequence of the high price to which theſe ſtuffs have been advanced within theſe few years.

Nicoſia is the grand magazine for them; and the expence of the tarif is three piaſtres for a

box, the contents of which may be worth about five hundred piaſtres.

Green earth for the uſe of painters is ſold at the fixed price of four piaſtres and a quarter for a meaſure of an hundred cakes. It is carried from the pits in large baſkets made of the palm-tree; and three of theſe baſkets generally contain the above-mentioned quantity. A great deal of it is exported to Holland, and it is generally ſent by way of ballaſt to veſſels. The expences of the tarif are a piaſtre and one fifth per meaſure.

The brown umbre of Cyprus is exceedingly fine; it is tranſported from the country to town in carts, at the moderate rate of a piaſtre and a quarter for a load, containing about twelve hundred pounds. The expences of the tarif amount to three quarters of a piaſtre. The greater part of this commodity is exported to Holland.

The iſland of Cyprus produces much more grain than is conſumed by its inhabitants; and on this account conſiderable quantities of it are exported. Several veſſels are every year loaded with it. But it is to be remarked, that though the governor permits this illicit trade, theſe veſſels are ſo much afraid of meeting with a

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ſhip of war belonging to the Grand Signior, that they are obliged to have recourſe to fraud; for the Porte does not allow proviſions of this kind to be ſent to either France or Italy, or to any country not under its dominion. This prohibition, however, does not prevent a great deal from being ſent every year to Leghorn, Genoa, Marſeilles, and the iſland of Malta.

The permits which the maſters of veſſels obtain from their reſpective governors, are never for European countries, but for thoſe which are ſubject to the Grand Signior; and though the latter are ſufficiently acquainted with the deſtination of theſe veſſels, they are contented with the accuſtomed dues, and ſuffer them to go wherever they think proper.

Even when a ſhip of war meets a veſſel loaded with proviſions for a Chriſtian country, the captain ſuffers the latter to paſs unmoleſted upon the payment of a handful of ſequins, which he prefers to the trouble of conducting her to Conſtantinople, though engaged in a fraudulent traffic; but ſhould the captain be honeſt enough to diſcharge his duty, the cargo would be confiſcated, and conveyed to the royal granaries. The ambaſſadors of Chriſtian powers, at the Porte, ſometimes find means to oppoſe

oppoſe ſuch depredations; or at leaſt to get a compoſition, by prevailing on government to pay the value of the cargo in ready money. Some years ago Mr. De Penckland, the internuncio, recovered the value of a cargo of corn, which an Italian veſſel was carrying to Leghorn, and which had been ſeized and confiſcated for the uſe of the Grand Signior, by a Turkiſh ſhip of war. Before any lading of this kind is taken on board, it is beſt to obtain, through the medium of the conſul, a paſſport from the governor of Nicoſia, which will coſt a piaſtre and three fifths. This expence will be included in that of the tarif, which I ſhall mention hereafter.

There is very fine wheat in the eaſtern parts of the iſland; but it is produced in ſuch ſmall quantities, that it is ſcarcely ſufficient for the conſumption of the inhabitants.

The beſt and the heavieſt wheat, and conſequently the leaſt apt to ſpoil, is found in the cantons around Paphos, and the fountain of Amon. It is in the greateſt requeſt; and large quantities of it are exported to chriſtian countries.

It may be here not improper, in order to deſtroy the prejudice of Italy reſpecting this production

production of the iſland, to exhibit it in a more advantageous point of view. Some years ago, a conſiderable quantity of the wheat from Paphos, and the fountain of Amon, was imported to Leghorn; but being found unwholeſome, and of a bad quality, on account of its being mixed with grain of every kind, it could not be ſold, and the merchants there would never after receive any more of it.

I afterwards ſaw in this iſland bread made of the ſame wheat, and of that in the eaſtern part of the kingdom, both of which appeared to me to be excellent. I can even ſay that it was better and more beautiful than any to be found in Syria, or the other countries of the Levant.

With this wheat a kind of grain is indeed mixed, which prevents the bread from being of a white colour; but the women ſeparate it with great care and addreſs: it is beſides falſe that it is found in ſuch quantities as is ſuppoſed in many places. Care is alſo taken to pick out thoſe grains which are punctured by wevils, a kind of inſects that deſtroy corn; and this is done with the greater eaſe, as the damaged part floats on the ſurface of water, whilſt the reſt ſinks to the bottom. Whatever

ſcarcity there may be in the kingdom, the women always employ the ſame precautions. The loſs which reſults from this operation is almoſt inſenſible; and, as damaged grain cannot be converted into proper flour, by freeing the wheat from all foreign particles, and from thoſe earthy ſubſtances which inſtead of nouriſhing injure the body, theſe people conſult the good of their health. A meaſure of Cyprus makes about three Italian buſhels. The expence of the tarif amounts to a piaſtre on three quarters of a meaſure, the dues for brokerage included. It may be proper to mention here that the conſuls' dues are two per cent. at the rate of two piaſtres per meaſure; and thoſe of the cuſtom-houſe, in place of three per cent. are charged at the rate of twenty-eight piaſtres for a hundred meaſures.

The barley here is excellent all over the iſland; and a great trade is carried on in this article on the coaſt of Syria. In regard to this commodity, it is neceſſary ſtill to have recourſe to the conſul, in order to obtain permiſſion to ſend it out of the kingdom, which is granted on paying three quarters of a piaſtre per meaſure; and this, with the expences of the tarif, amounts to eight piaſtres. There

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are no duties paid on this article, either to the cuſtom-houſe, the conſul, or for brokerage; but a ſimple commiſſion of four per cent. taken on the value of the merchandize.

Salt, that natural production of the iſland, concerning which I have already ſpoken, is no longer an object of commerce with chriſtian countries, as the exportation of it is not found advantageous. The regular price of this production is three piaſtres and one fifth for a waggon load of a thouſand buſhels, which, with the expences of tarif, do not amount to four piaſtres.

This trade is carried on at preſent in Syria and at Conſtantinople. The captains of veſſels which go to Syria purchaſe the ſalt, and ſell it on their own account. This kind of traffic ſuits them ſo much the better, as their voyages to that coaſt are not very profitable. Ships deſtined for Conſtantinople ſometimes take on board a cargo of it, for want of more valuable and lucrative commodities.

The other four productions of the iſland are carob beans, tar, pitch, and planks. The Turks and Greeks reſident in the country carry on a particular trade in carob beans,

which they tranſport to Egypt, and the city of Alexandria; ſo that they employ every year for this purpoſe ſeveral of thoſe European veſſels that trade to the Levant. With regard to the reſt of theſe productions, their deſtination is the ſame; but the trade carried on in them is of ſo little importance, that the Europeans diſdain it, and abandon it entirely to the Cyprian merchants.

Such are the natural productions of this iſland, which undoubtedly form the richeſt and moſt lucrative branch of its commerce. Let us now take a view of thoſe commodities that are brought to it from Caramania, and which it exports to the different countries of Europe.

Liquid ſtorax, or the gum of a tree of the ſame name, is brought from Caramania in ſmall boxes. The quality of ſtorax depends on its being white; and it is never perfectly ſo until it has been freed from that groſs part called the *ſemol*. In order to prove it, care ſhould be taken to make a ſmall inciſion in it with a knife, in order that the inſide of it may be ſeen; for one ought not to truſt to the ſurface, which is formed of the pureſt and whiteſt

whiteſt part. To this deception, which is much practiſed, the purchaſer muſt take great care not to become a dupe.

This article is tranſported to every country in Europe. The expences of tarif amount to one piaſtre three quarters for a package conſiſting of four boxes: each box contains from thirty to thirty-three pounds of pure reſin.

When the liquid ſtorax has been collected, thoſe employed in this operation ſcratch the ſides of the inciſion through which it has diſtilled; and this produces a kind of ſtorax, but very inferior in quality to the firſt. A mixture is generally made of both; and though the laſt, by falling quite to the bottom of the tree, is loaded with duſt, it is however never neglected. The ſtorax which arrives mixed in this manner from the coaſt of Caramania, is put into large cauldrons; where by the means of fire, and continual ſtirring, it is ſeparated from the dregs and earthy part, called the *ſemol*; and which, being thus deprived of that which formed its greateſt value, is ſold at a very low price.

Storax purified in this manner, and put into bags, is ſold to the European merchants, who ſend it to all the different countries of Europe. The expences of tarif amount to two piaſtres

and a half for a bag containing a hundred and fifty or a hundred and eighty pounds.

Storax, to be perfect, muſt be fat, and of a brown colour. The goodneſs of it may be eaſily aſcertained; as nothing more is neceſſary than to take a ſmall quantity of it, formed into a paſte, and to apply it to a candle. The greater or leſs compactneſs of its parts, and its readineſs or ſlowneſs to catch fire, determine its quality.

The camels hair tranſported from Caramania to the iſland of Cyprus, is of the ſame kind as that brought from Smyrna to Europe; but a difference in the preparation of it occaſions a difference alſo in the quality. That ſent to Cyprus abounds with thoſe hairs called briſtles, which are exceedingly hard, and of no utility; but that of Smyrna is abſolutely free from them. The ſame precautions might be uſed at Cyprus as are employed at Smyrna; but the ſmall population of the iſland will not admit of a tedious operation that requires a multitude of hands. Some years ago this branch of commerce was in full vigour; and though it was not attended with very great ſucceſs in Europe, the lowneſs of the price has hitherto prevented it from becoming entirely extinct. The ex-

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pences of tarif are three piaſtres and one quarter for a bale conſiſting of a little more than three hundred pounds.

The city of Nicoſia is the general magazine for the yellow wax of Caramania; and it is there that the merchants of the latter country enter into contracts for it with thoſe of Cyprus. It is afterwards tranſported to Larnic, and exported thence to the Chriſtian countries in caſks or packages of three hundred pounds each: the expences of the tarif amount to five piaſtres and a quarter per caſk.

The gall nuts for dying which grow in Caramania, are of different kinds. The beſt, however, are thoſe which, on account of the prickles that cover them, are called *prickly gall-nuts:* theſe are alſo the heavieſt. They are of a deep green colour mixed with black; but there are ſome of a yellow colour, which belong to the prickly ſpecies, though they are far inferior in quality. The greater part of theſe nuts are not ſent to Cyprus, but are tranſported from Smyrna and Aleppo to different Chriſtian countries. They are a production of the territory of Moſul in Diarbeck; at leaſt thoſe of that country are in the greateſt requeſt. Thoſe which are exported from Caramania to Cyprus

are of a different ſpecies from the prickly kind; they are of leſs value, and may be eaſily known by their lightneſs and yellow colour. Theſe are not much eſteemed in Europe; but ſome years, when the crop of the prickly gall-nut fails, they are extremely dear. The Europeans, rendered leſs difficult in their choice by circumſtances, are obliged to ſupply by the former the deficiency of the latter. The expence of tarif amounts to three piaſtres and a half per package.

To a view of the internal and external commerce of the iſland of Cyprus, we ought doubtleſs to add that of the foreign trade which it carries on with Europe. The extent of this commerce, in reſpect to the articles imported and conſumed by the inhabitants, is neceſſarily very limited, and ſeems ſcarcely worthy the attention of a traveller. I muſt, however, mention that twenty-four bales of that fine cloth called *londrins** are ſold every year for the uſe of the French; two boxes of Florence

* Londrins are a kind of cloth made in France, in the provinces of Languedoc, Dauphiny, and Provence, for the Levant trade. They are manufactured in ſuch a manner as to imitate thoſe exported from London, and thence take their name. T.

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and Ruſſian ſattin, each containing ten pieces; four boxes of Lucca ſattin, of all colours except green and black; a box of light ſtuffs in general; twenty barrels of tin; twenty bags of pepper; five thouſand pounds of the fineſt iron, from the mines of Tuſcany; a like quantity of lead; ſix hundred pounds of American indigo; and the ſame of cochineal. The profit ariſing from all theſe different articles is from fifteen to twenty per cent.

Some of theſe commodities are ſent to other countries of the Levant, but in ſuch ſmall quantities that they are hardly worth mentioning.

The greater part of the goods with which Cyprus furniſhes the Europeans, is paid for with ready money, or bills of exchange.

The bills of exchange negociated in the iſland of Cyprus are for the moſt part drawn upon Conſtantinople. This buſineſs is generally tranſacted with the governor; and the dragomans of the reſpective conſuls are the contracting parties, on paying one half per cent. which diminiſhes the expence on the drawer.

Bills on Conſtantinople are generally payable thirty days after date; and when they are at two payments, the firſt takes place at the time

of the negotiation, and the ſecond thirty-one days after. The expences of brokerage and permiſſion are charged by the agent to his employer.

The intereſt of money, in the iſland of Cyprus, is at the rate of twelve per cent. per annum. This is an ancient uſage, introduced on account of the riſk incurred by lending money to the inhabitants of the country.

As the law of Mahomet confounds uſury with legal intereſt, the latter is expreſsly forbidden to the Turks. This, however, does not prevent them from lending at intereſt: but in their obligations the lender adds the intereſt to the principal; ſo that, when a hundred piaſtres are borrowed for a year, a note muſt be given for a hundred and twelve.

The only money current in the iſland of Cyprus is that coined by the Grand Signior. With regard to foreign ſpecie, there is none permitted to be in circulation but Venetian ſequins.

Before I finiſh this chapter, I muſt obſerve that more than ſix hundred merchant veſſels of different European nations touch at Cyprus every year. Theſe veſſels are employed either in conveying merchandize and tranſporting

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paſſengers from one part of Syria to another, or in trading with chriſtian countries. Beſides theſe, there are a great many ſhips bearing the Turkiſh flag, as well as ſhips of war belonging to the Grand Signior, and other princes. During my reſidence in the iſland, there arrived here, in 1761, one Venetian ſhip and two frigates, under the command of M. Foſcari, and another under that of M. Alviſe Riva; in 1762, a Venetian ſhip and frigate, commanded by M. Foſcari; and two French ſhips, one frigate, and two galleys, commanded by Mr. De Bon; in 1763, a Venetian frigate, under the command of M. Molino; and, in 1766, a French ſhip of war, and two frigates, under the command of M. de Beaufremont, prince de Leſtinois; and a Venetian frigate, commanded by M. Zeno.

The principal object of theſe European ſhips of war which viſit the different ſea-ports of the Levant, is to obſerve the ſituation of their factories, to correct abuſes in them, and to cauſe the ſubjects of thoſe ſovereigns to which they belong to be properly treated. The Turks ſhew a great reſpect for the flags of Chriſtian princes.

I have never beheld, without finding my

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ſoul elevated, the ſucceſs and flouriſhing ſtate of a commercial city. The love which I bear to all mankind unites in my heart every emotion of pleaſure, when I ſee a multitude of people happy and contented; ſo that at public ſolemnities the tears involuntarily ſtart from my eyes, and indicate the joy which I experience. Can any mind, however little it may be ſuſceptible of ſenſibility, not feel an intereſt in the ſpectacle exhibited by numerous individuals laying the foundation of their private fortunes on the noble baſis of the general welfare; exerting their induſtry to promote the proſperity of their families; tranſporting from foreign countries whatever their own may be in want of; and in turn diſpoſing of their ſuperfluities in thoſe remote regions? Nature, indeed, by diſtributing her bleſſings over the different parts of the world, ſeems to have had in view this grand correſpondence of mankind; and hence it happens that all the inhabitants of the univerſe are dependant on each other, and that the moſt diſtant countries are brought together by the magic of their common intereſt. Every clime has ſome production peculiar to it: a certain kind of food grows ſometimes in one, and the ſeaſoning proper for it in another.

other. The fruits of Portugal are corrected by the production of Barbadoes; and the infuſion of a plant from China is ſweetened by the juice of an Indian cane.

Our European cups are perfumed by the Philippines. The dreſs of a lady of quality is often compoſed of articles brought from a hundred different countries. The thick fur that ſecures her hands from the ſeverity of the cold; and that light inſtrument, the artificial ventilations of which, for want of the zephyrs, preſerve the freſhneſs of her complexion, come from oppoſite extremities of the earth. The ample ſilk veſtment which covers her ſhoulders, and the light gauze that adorns her breaſt, are ſent, one from the torrid zone, and the other from below the poles. Her brocades are brought from the mines of Peru; and that rich diamond collar, of which ſhe is ſtill prouder than of her charms, has, before it came into her poſſeſſion, traverſed the vaſt empire of the Mogul.

CHAP.

CHAP. XXII.

OF THE DIFFERENT CONSULS IN THE ISLAND OF CYPRUS, AND THE SEA-PORTS OF SYRIA.

THE French conſul is ſtyled Eſquire, and Counſellor to the King; and in all public or private ceremonies he takes precedency of the reſt. One of the duties of his office is, to protect the ſubjects of his Chriſtian Majeſty, and all the Europeans who have no particular conſul of their own. The officers under his direction are—

Firſt, A deputy, or a kind of treaſurer and inſpector of the national bank, elected every year by the merchants. On the death of the conſul he aſſumes the title of Proconſul, until he receives inſtructions from his court.

Secondly, The chancellor of the conſulſhip, who exerciſes that office by virtue of a brevet from the king. He is the only perſon, except the conſul, who has a right to wear a ſword.

Thirdly, The principal dragoman, or interpreter of the oriental languages, and two inferior ones.

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The authority of the French conſul is without doubt the moſt extenſive. He commands in the name of the king; and by this name every thing is done, and all are obedient. Should it be neceſſary to deliberate upon any matter that may concern the intereſt of the nation, the conſul convokes an aſſembly compoſed only of merchants, and the affair is decided by a plurality of voices.

The Engliſh conſul, though dependant on the Levant Company, muſt be confirmed in his dignity by a diploma from his Britannic Majeſty. This conſul, in virtue of letters patent tranſmitted to him from the ambaſſadors of different ſovereigns at Conſtantinople, is alſo viceconſul of the empire, Tuſcany, Denmark, and Holland. His authority however is very limited; for, in chaſtiſing offenders, he cannot exceed the boundaries of certain ſlight puniſhments. Some great crime, prejudicial to the honour of his nation, muſt be committed, before he can condemn any perſon to exile. He takes care alſo that no one ſhall embrace the Mahometan religion. In ſuch a caſe, having ſeized the apoſtate, he carries him before the tribunal of the chancery; and the proceſs is terminated by the baniſhment of the culprit.

This

This conſul, beſides the Engliſh chancery dependant on the Levant Company, holds one alſo called the Tuſcan chancery, approved and confirmed by the internuncio of the empire at Conſtantinople. The affairs of the Italians and Imperialiſts are determined in this tribunal; but thoſe of the Danes and Dutch are referred to the Engliſh.

Beſides the appointments which the Engliſh dragoman receives from the Levant Company, the conſul, on account of the ſervices which this interpreter renders to other nations, aſſigns him a yearly ſalary from his own treaſury.

The kingdoms of Naples and Sicily had for a long time a conſul each; but all their affairs at preſent are under the direction of the Venetian conſul.

The juriſdiction of the latter is attended with this peculiarity, that it extends a great way on the Syrian coaſt, from Jaffa to Tripoli; where there are proconſuls choſen by him, and who act in conſequence of his authority.

The Neapolitans, Sicilians, and Swedes are under his protection, by the recommendation of their reſpective ambaſſadors at the court of Conſtan-

Conſtantinople. The chancellor of the conſulſhip of Venice muſt be a Venetian, appointed and paid by the republic.

The conſulſhip of Raguſa has been aboliſhed four or five years; and the affairs of that petty ſtate are now referred to the French chancery.

The arrival of a new conſul in the iſland of Cyprus is attended with no little ceremony. This event is firſt announced to his countrymen; after which, the vice-conſul gives notice of it to the other conſuls, who immediately hoiſt the ſtandard of their ſovereign, and at an appointed hour ſend their chancellor, with a dragoman, and a company of janiſſaries, to receive him on the ſhore, where all the people of the ſame nation are aſſembled. The new conſul, followed by a numerous train, repairs then to the conſular palace, where he is complimented by the dragoman, in the name of all the conſuls, which terminates the ſcene.

Theſe conſuls, beſides a diploma from their ſovereign, have alſo one from the Ottoman Porte, which gives them the title of *bailos-bey*, equivalent to that of Ambaſſador.

The conſul, immediately after he lands, ſends the principal interpreter to Nicoſia, the capital of

the kingdom, to inform the governor of his arrival, of the protecting authority with which he is veſted, by the ſpecial mandate of his ſovereign, and of the diploma he has received from the Porte. The governor in his turn compliments the conſul on his new dignity, and diſmiſſes the interpreter. When the latter comes back, the conſul makes known the character in which he appears, according to the uſual forms. After publiſhing a proclamation, the letters patent of his ſovereign are read; the different conſuls, accompanied by their countrymen, go and compliment him, and he repays their viſit with the ſame ceremonial. All this is not done, until the day and hour moſt convenient for the parties have been reciprocally agreed upon and ſettled. The preſents which the conſuls are accuſtomed to give to the agents of government are called conſular and national expences. Theſe preſents amount to four hundred piaſtres of the Grand Signior's coin, which make about an hundred ſequins of Florence. To this we may add the ſalaries of the dragomans and janiſſaries, which amount to about a hundred ſequins more.

Among the extraordinary expences, are ranked all thoſe which reſult from controver-

ſies

ſies between the Europeans under the protection of the conſuls, and the Turkiſh tribunals. If theſe controverſies affect the honour of the nation, and if the accuſed perſon is poor, he is aſſiſted by money from the public treaſury. The arrival of a baſhaw occaſions alſo expence; and the preſents uſual in ſuch circumſtances conſiſt of a few pieces of ſtuff, worth about a hundred and fifty ſequins. There are ſome preſents likewiſe that muſt be given to the captains of thoſe ſhips of war belonging to the Grand Signior, which anchor near the town of Salines.

The captains and officers of a ſhip of war, during their reſidence here, are admitted to the conſul's table. The conſul therefore is allowed ten piaſtres a day for each veſſel armed for war, as long as it remains in the iſland. The Engliſh conſul advances the money; and the Levant Company reimburſes him every year, on preſenting his account. The Venetian conſul does not enjoy the ſame privileges, for he muſt treat them at his own expence.

One of the greateſt obligations of the conſuls in Turkey, and that to which they are expreſsly bound in the moſt formal manner is, to obey the orders, and promote, as far as lies in their power, the intentions of their ſove-

reign; to cauſe him to be reſpected in their perſon; and to be active in protecting ſuch of their own countrymen, or foreigners, as may be recommended to them.

No conſul can ſupport the ſubjects of another prince, to the detriment of their own conſul; but in caſe of a purſuit, he is obliged to open to them the doors of his palace; which, in the eyes of the Turks, is an aſylum that cannot be violated.

They muſt not defend the rajas againſt the ſubjects of the Grand Signior, but by virtue of a ſpecial mandate from the Porte. This order, renewed in 1766, was received by Soliman Effendi, then governor; who gave notice to all the conſuls to ſend their dragomans to Nicoſia to hear it read. The conſuls having aſſembled, unanimouſly replied, that the governor muſt know the place of their reſidence; and that, if he had any order from his ſovereign to communicate, he might ſend it to the tribunal of Larnic, where they would cauſe their dragomans to attend. The governor, ſtruck with this bold anſwer, thought proper to comply; and for the future, he ſeemed to pay more reſpect to the envoys of the Chriſtian princes.

The conſuls may ſettle ſuch differences as ariſe

ariſe between thoſe under their protection and the natives, and alſo thoſe diſputes which the former may have with the ſubjects of another nation. In ſuch a caſe, however, there muſt be an agreement between the conſuls; an arbiter is then choſen, but the parties are not obliged to acquieſce in their determination; for they cannot deprive them of that right which every client has, of appealing to his real judges.

A new governor is received by the conſuls with a great deal of ceremony; and the latter muſt ſend their dragomans and janiſſaries to the city where he reſides, to compliment him in the name of their reſpective nations. It ſometimes happens that the governor, not ſatisfied with theſe compliments, requires the conſuls to pay him a viſit in perſon, on a certain day which he mentions: but in that caſe, it is neceſſary that he ſhould be at Larnic. Viſits of this kind he never returns. The ſame ceremonies are neceſſary when a baſhaw lands in the iſland.

The digdaban, on the contrary, when he comes to take poſſeſſion of the government of Larnic, muſt, as well as the cadi, pay the firſt viſit to the conſuls, who receive him with all

their countrymen: but the conſuls are not obliged to return it.

When a child is born to the Grand Signior, the conſuls muſt unite in the public demonſtrations of joy. They illuminate their palaces, and thoſe under their protection illuminate their houſes for three days. One of the halls of the conſular palace is converted into a kind of public coffee-room, where liquors are ſerved out to every perſon who chooſes, whether Chriſtian or Mahometan. In the year 1762 I was preſent at a feſtival of this kind, when the joy of the conſuls and of all the Europeans was manifeſted by artificial fire-works, entertainments, balls, and ſports of every kind. All the conſuls diſplayed their different flags, and ſent their dragomans and janiſſaries to the governor, to teſtify how much they were intereſted in the happy event.

A conſul, even when he goes to pay a private viſit, has a janiſſary always to walk before him; but on public ceremonies, he is attended alſo by a dragoman.

Their concord andgood intelligence one with another tend greatly to preſerve that reſpect which they receive from the public; and it is this ſalutary unanimity which gives ſo much force

force to their remonſtrances and complaints againſt the oppreſſive acts of an arbitrary government, which dreads nothing ſo much as this happy agreement in their repreſentations.

Between two belligerent nations, all public connection ceaſes. In the laſt war, therefore, between France and England, the duties of the Engliſh conſul were diſcharged by the Italian chancellor and dragoman.

The moſt important and curious viſit is that paid to the governor, which is generally at an appointed hour. The conſul firſt ſends, by his dragoman accompanied with a janiſſary, a preſent conſiſting of certain veſtments, made of ſome kind of cloth or ſtuff. When the hour arrives, all thoſe under the conſul's protection aſſemble; and they ſet out, preceded by two janiſſaries, clothed in long ſcarlet robes bordered with black, and having their heads covered with caps. Theſe are followed by the dragomans; after whom comes the conſul; and his dependants cloſe the rear. When they arrive at the governor's palace, the conſul is received by one of his miniſters at the gate, and introduced into the hall of audience; at the entrance of which the ſciauſces and ciocadars are ranged in order. The conſul having taken

his ſtation, the governor comes forth from another hall; and as ſoon as he appears, the ſciauſces cry out with a loud voice, *Ia-Allah*, or may God preſerve our maſter. The conſul places himſelf upon a high ſeat which he brings along with him from his palace; and the governor ſits down on a ſopha, which is a kind of eaſy chair, covered with a canopy made of printed callico, or cloth embroidered with gold. On one ſide, though at ſome diſtance, ſit the other Europeans; but the Turks and ſervants remain ſtanding. The governor is ſurrounded by the ciocadars and ſciauſces, whoſe attitudes ſhew reſpect, or rather ſervility. They have their right hands on their breaſts, and their eyes continually fixed on the deſpot, to be ready on the leaſt ſignal; for they are ſo well acquainted with his character, or rather the uſages of his court, that a wink, a look, or even a ſimple geſture is ſufficient to make them comprehend what he means. The firſt compliments are made without the conſul or his people uncovering. They only apply the right hand to the left ſide of the breaſt, and gently incline the body. The governor ſtretches forth his hand, for the conſul to kiſs it; and when this is done, they enter into converſation; the

ſubject

ſubject of which, generally, is the different ſovereigns, and the public and political affairs of Europe. One of the ciocadars, with one knee on the ground, afterwards ſpreads a taffety cloth over thoſe of the governor, and gives another to the conſul; but inſtead of kneeling, he only ſalutes him with reſpect when he preſents it. Some ſweet-meats are then ſerved up, of which the Europeans partake in their turn, and immediately after theſe comes coffee, prepared according to the manner of the orientals: that is to ſay, without ſugar, and in ſmall cups which are never entirely filled; for, in the opinion of the mahometans, this would be an offence againſt civility. The entertainment is concluded by a ſpecies of cordial, which exhales a very ſtrong odour of amber and muſk.

The converſation continues as long as the conſul's company proves agreeable to the governor. At length two ciocadars arrive, one bearing a vaſe of roſe water, with which he gently beſprinkles the hands and face of all thoſe preſent, beginning with the governor and the conſul; and the other diſtributes the perfume, which is a ſignal readily underſtood. In the Levant this is a genteel method of diſmiſſing

miſſing viſitors. The conſul, therefore, riſes up; and having received a preſent of ſome muſlin handkerchiefs, which are diſtributed alſo among the other Europeans, he retires, while the governor remains on his ſeat without waiting on him to the door.

A viſit to a baſhaw is conducted almoſt in the ſame manner; but with this difference, that his court is more numerous, and that the conſul only is permitted to ſit down in his preſence. It is attended alſo with a concert of different inſtruments, ſuch as drums, hautboys, flutes, trumpets, horns and pſalteries.

The digdaban and the cadi, when they come to take poſſeſſion, the one in quality of commiſſary, and the other of his judicial office, firſt pay a viſit to the conſul, at which the ſame ceremonial is obſerved. The digdaban, for example, having fixed on the hour with the conſul, repairs to his palace on horſeback, accompanied by three or four ciocadars; and having entered the court, diſmounts in his half boots, which are not taken off till he is ſeated on a ſopha deſtined for that purpoſe in the hall of audience. The conſul, with his officers and attendants, receives him there ſtanding, and with their hats on their heads.

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The digdaban then ſits down, while all the company do the ſame; and after the firſt compliments they begin to converſe by means of an interpreter. A janiſſary preſents to the digdaban in ſucceſſion a pipe, tobacco, ſweet-meats, coffee, and lemonade, or ſomething elſe of the like kind; and the conſul diſmiſſes him in the Turkiſh manner, by the aſperſion of roſe water and a little perfume of aloes. The digdaban's ſlaves having put on his half-boots, he immediately retires, and the conſul and his people remain in their places; but the dragomans accompany him to the door, and pretend to ſupport him with their arms when he mounts on horſeback.

Some days after, the conſul with all his people returns the viſit; and the ſame order almoſt is obſerved as in going to wait on the governor. The janiſſaries, however, inſtead of caps, have only plain turbans. The digdaban, or the cadi, receives the conſul in perſon, and does not make him wait, like the governor or a baſhaw. I have already ſpoken of the divan, or ſopha, which is the name given in the eaſt to certain parts of a hall raiſed one or two palms above the level of the floor. Over this ſeat is ſpread a carpet; and the back

part

part of it is ſtuffed, and covered with printed callico, or ſome other light kind of cloth. On this vaſt bench, which by a kind of partitions is divided into ſo many diſtinct ſeats, the Turks converſe, eat, and often even ſleep. The word divan among the Turks ſignifies properly a council hall, or a kind of exchange where public affairs are diſcuſſed.

It is the duty of the conſuls in the Levant to watch over the ſafety of the country in which they reſide, as well as over that of its environs. On the ſlighteſt appearance of the plague, they muſt give information to the miniſters of their reſpective ſovereigns, in the letters which they tranſmit to them by European veſſels: the ſmalleſt negligence in this reſpect is inexcuſable. There are no more, as I have ſaid, than three conſuls eſtabliſhed in the iſland. All trade is forbid to thoſe of France and Venice; but the Engliſh conſul on this head enjoys perfect liberty. On the death of a conſul, a chancellor, a dragoman, or any merchant, the flag is diſplayed on the conſular palace; and intelligence of this event is conveyed to all the conſuls, who repair to the houſe of the deceaſed, and accompany the body to the grave. If it be a conſul, the janiſſaries appear with their diſtinguiſhing badges:

if

if it be an archbiſhop, the conſuls are contented with ſending to the funeral ſome of the officers belonging to their palace.

CHAP. XXIII.

OF THE DIFFERENT OFFICERS BELONGING TO THE CONSULS, AND THEIR VARIOUS FUNCTIONS.

THE chancellors of the conſulſhip are generally natives of that nation the intereſts of which they defend. Their buſineſs is to keep a regiſter of all the acts that proceed from the chancery. They muſt examine the commiſſions of all captains, and deliver diſpatches to the European veſſels, together with paſſports. They are permitted to take copies of different acts; but to be authentic, they muſt be ſigned and ſealed with the ſeal of the chancery. The conſul, after having verified the chancellor's minutes, adds his own ſignature; and the copy having thus gone through every formality, becomes

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an irreſiſtible proof in the tribunals. Theſe chancellors, by the nature of their functions, may be conſidered as ſecretaries to the conſulſhip. The chancellor of the French conſulſhip is conſtituted by virtue of a brevet from the king: the reſt are choſen by the conſuls, and confirmed by the ambaſſadors of their reſpective nations. At Conſtantinople they are next in rank to the conſul; and walk always at his ſide, both in private viſits and public ceremonies.

The dragomans, or interpreters of the oriental languages, whoſe buſineſs is to explain converſation, and tranſlate languages, receive for theſe ſervices a certain allowance from the court, or the conſul.

Theſe dragomans muſt never be abſent from the conſular palace; and a great part of their employment is, to give a faithful tranſlation of the conſuls letters to the governors and judges. When any of the conſuls grants a public audience to a Turk, however well verſed he may be in the oriental languages, he muſt ſpeak to him in his own, and the dragoman muſt give an explanation of it to the mahometan. A dragoman, who is the bearer of any order or letter, muſt be accompanied

by a janiſſary. Beſides common dragomans there are ſome of another kind, who have a diploma from the Porte, and are ſubject to the Grand Signior. He makes a preſent of them to ambaſſadors, who diſtribute them throughout the different conſulſhips of the Levant. They are generally Greeks, Armenians, or Jews; and their diploma coſts them five hundred ſequins. This diploma renders them ſubject to thoſe to whom they are given. From that moment they are exempted from all obedience to the Grand Signior, and freed from the oppreſſion of his miniſters. It is to be obſerved, that this protection is extended even to their wives and children; but when the huſband is dead, his family are again ſubject to their former ſovereign. Their obligations are confined to their acknowledging the conſul for their protector; and to paying him due reſpect upon every ſuitable occaſion. The ſervices which they render to the conſul are, upon their part, voluntary acts, which he cannot compel them to perform.

The dreſs of the dragomans reſembles that of the Turks; but, inſtead of a turban, they wear a cap bordered with ſable's ſkin, or with the fur of ſome other animal.

The

The janiſſaries are Turkiſh ſoldiers, who ſtand as ſentinels at the gates of the conſuls' palaces. They alſo walk before them when they appear in public, continually beating the ground with a ſtick, which is a ſignal for the people to file off, and make way for the conſul. Each conſul has, generally, two of them in his pay, whom he chooſes himſelf; but not without firſt giving notice to the janiſſary their general. He may even keep a greater number, provided he pays them.

CHAP. XXIV.

DUTIES OF THOSE UNDER THE PROTECTION OF THE CONSULS, AND OF CAPTAINS OF SHIPS WHEN THEY ARRIVE IN PORT.

THE moment the ſubject of any European prince has claimed the protection of the conſul, the latter becomes as it were his ſovereign; and he muſt pay him every deference and reſpect. Theſe external teſtimonies of dignity make a great impreſſion on the minds of the Turks; and the eſteem in which they

they hold a nation is always proportioned to the veneration entertained by the ſubjects of that country for the conſular dignity. Every time that a perſon, under the protection of a conſul, refuſes to obey when ſummoned before him, he is guilty of a fault, for which he is liable to be puniſhed. He is obliged alſo, on the commencement of every year, to renew his teſtimonies of reſpect and attachment towards him.

He muſt likewiſe pay with the utmoſt punctuality the conſular dues, thoſe of the chancery, and other impoſitions of the like kind. Theſe the conſuls receive, as they are intruſted by their reſpective ſovereigns with the power of impoſing them.

If any of the Europeans are under the neceſſity of having recourſe to a Turkiſh tribunal to obtain juſtice, they are obliged to give notice to the conſul, and to requeſt his permiſſion.

If any differences ariſe between the Europeans, and if the affair cannot be amicably ſettled, he muſt endeavour to bring about an accommodation, and adminiſter ſtrict juſtice between the parties.

If an European goes into the country on

a journey, the conſul muſt be made acquainted with his departure, and with the place which he intends to viſit, that he may be able to inform him of any diſaſters which may happen at his habitation during his abſence.

An European cannot marry without the conſent of the conſul; and this is granted only to commercial people, or to thoſe who are known to be in eaſy circumſtances: the woman alſo muſt be an European, or under the protection of ſome Chriſtian prince; for every European is expreſsly forbidden to marry a Mahometan woman. If, notwithſtanding this prohibition, a marriage is conſummated, the man by this act becomes a ſubject of the Grand Signior, and liable to be taxed in the ſame manner as the Turks. If he refuſes, the conſul, freed from all care on this head, withdraws from him the protection of his prince, and leaves him expoſed to all the ſeverity of the Ottoman juſtice. To the French, marriage of every kind is forbidden in the Levant. In caſe of diſobedience, the conſul, two months after the marriage is declared, ſignifies to the contumacious couple, that they muſt tranſport themſelves to France: they have no other alternative therefore but to ſubmit.

Every

Every European here may carry on trade both wholeſale and retail: but the French muſt be authorized by a certificate from the Chamber of Commerce at Marſeilles. This permiſſion is not extended beyond the period of ten years, at the expiration of which thoſe who enjoyed it are obliged to return to France. People of other nations may remain in the iſland as long as they chooſe. When an European arrives here, he preſents himſelf before the conſul, and tells him the motives that induced him to viſit the iſland. If he is a vagabond, or a perſon of a bad character, the conſul does not fail to take the firſt opportunity of getting rid of him, and of ſending him back to Europe.

When the captain of a veſſel lands on this iſland, he does not immediately go to his correſpondent, but to the conſul's palace; where he gives an account of the place from which he came, as well as of the intention of his voyage; and delivers ſuch letters as he has brought with him: he muſt alſo ſhew his commiſſion and paſſport. If it be inconvenient for him to carry theſe papers along with him, the conſul ſends his chancellor to examine them on board his ſhip. In Syria, however,

where ſhips, during their ſtay at any place, always remain in harbour, the conſuls cannot compel a captain to carry his papers out of his ſhip, on account of the danger he might run of being obliged to leave them, ſhould he be under the neceſſity of quitting the harbour in ſtormy weather.

A captain muſt be well acquainted with every part of his duty; for ignorance in this reſpect, which is culpable in every country, is attended here with the moſt diſagreeable conſequences. Every thing is heavy under ſo rigorous a government, where the ſovereign's authority is felt only by the weight of his ſceptre. The conſuls, therefore, have occaſion for all their vigilance to prevent continual complaints againſt thoſe veſſels, the greater part of which are employed in the ſervice of the Turks, for tranſporting from one place to another goods, paſſengers, and pilgrims; as the captains of them have often, by their imprudence in commercial matters, done a hurt to their national flag.

The cuſtom of returning every three years to Europe, to renew their letters-patent and paſſports, were it not now fallen into diſuſe, would obviate many inconveniences very

common in Syria, to which the greater part of theſe ſhips are freighted. If a veſſel attacked by the plague anchors in the roads near any town, or is preparing to enter the harbour, the crew, before they go on ſhore, muſt make a ſignal for the neceſſary aſſiſtance. Though government employs no precautions here in the time of the plague, the conſuls oppoſe the landing of thoſe infected, unleſs the country itſelf at that time is ravaged by this deſtructive ſcourge.

In 1764, when Cyprus enjoyed the moſt perfect ſalubrity, a French veſſel, half loaded, but infected with the plague, which ſhe had caught at Conſtantinople, arrived at the iſland. All the ſailors had died except three, whom the conſul ordered, in the name of the king, to remain in the roads, and not to come on ſhore till the end of forty days. In this interval two of them were carried off by the diſeaſe, and the third only eſcaped. Some people having afterwards gone on board the veſſel to clean it, to remove the goods, and to take an inventory of the cargo, one of them died whilſt they were turning over the various articles; and it was then diſcovered that the veſſel and all the goods were infected. The precautions taken on this occaſion ſaved the

iſland, which had been exempted from this horrid diſtemper ſince the year 1760.

A veſſel, when ſhe quits any country where the plague prevails, whatever be her deſtination, muſt take a certificate of health; and on the ſlighteſt ſuſpicion of her being infected, the captain is obliged, before he has any communication with the inhabitants, to give notice to the conſul, and to follow ſuch regulations as he preſcribes.

CHAP. XXV.

AN ACCOUNT OF THE PLAGUE WHICH IN 1760 RAVAGED THE ISLAND OF CYPRUS, THE CITY OF ACRE, AND ALL SYRIA.

IN the month of January 1760, I ſet out from Leghorn, in order to go to Cyprus, which I reached after a ſhort and agreeable voyage. My pleaſure, however, was not of long duration; for on the 3d of February, the day of my arrival at the iſland, I learned that this country was infeſted with the plague; and the towns of Salines and Larnic, ſtill free from

from this terrible ſcourge, beheld it, not without terror, exerciſing its ravages in the city of Nicoſia, where ſome new victim fell a ſacrifice every day to its fury. The picture of the whole iſland a prey to inevitable deſtruction, was continually before their eyes; and the evil had already extended itſelf to the maritime regions, which, on account of their greater population, tended more to increaſe the progreſs of this diſaſtrous diſtemper. The conſuls, merchants, and Europeans in general, were therefore extremely cautious in holding any intercourſe with them. Several ſequeſtered themſelves entirely from all ſociety: others were preparing to ſhut themſelves up in their houſes, and to condemn themſelves to voluntary impriſonment, until it ſhould pleaſe Providence to deliver the kingdom. On the approach of a danger which I had hitherto conſidered as at a diſtance, I was, I muſt own, not a little alarmed: but as I was obliged to go on ſhore, an European adviſed me to be upon my guard, to approach no perſon, and to touch nothing ſuſpicious. He aſſured me alſo that the town of Salines, and the city of Larnic, had not yet experienced any ſymptoms of the diſeaſe; but that their correſpon-

dence with the capital would render it impoſſible for them to avoid it.

As ſoon as I landed, I paid a viſit to the conſul, which is a duty impoſed by cuſtom on all ſtrangers who arrive here. In my way, I carefully avoided every perſon whom I met; and they, in their turn, ſeemed to be actuated by the like fear, and to employ the ſame precautions as myſelf. It was really a diſtreſſing ſpectacle, to ſee the mutual horror inſpired by people who a little before were united in the ſtricteſt bonds of friendſhip. The conſul received me in a very gracious manner; and I had the honour of being invited to dine with him. When I waited upon the French conſul, attended by ſome people in whom I could confide, he converſed with me from within his palace, and next day I partook of a repaſt with him. Theſe were the only perſons whom I could ſee: the other conſuls, and the greater part of the merchants, ſhut up in their houſes as in citadels, would not have ſhewn themſelves for the whole world.

The ſame evening I went to take leave of the Engliſh conſul: but this gentleman, to whom I had hitherto enjoyed free acceſs, thought proper to redouble his precaution; for

for he had juſt heard that three of the inhabitants of the town were attacked by the plague. As for me, I went and paſſed the night on board the veſſel in which I had taken a paſſage hither.

Next morning, having buſineſs with the French conſul, I returned to the town, where the danger was now increaſed. Of the three infected people two had died, and the third was exceedingly ill. The contagion, beſides, had made a very rapid progreſs; and ſeveral others found themſelves attacked by violent ſymptoms. On going to the houſe of the Engliſh conſul, I was refuſed admittance; but I ſpoke to him through thoſe poſts with which the conſuls, on ſuch melancholy occaſions, are accuſtomed to barricade their palaces. The French conſul, who was leſs timorous, gave me an audience. He informed me that this ſcourge had begun to declare itſelf two months before on the coaſts of Syria, and in the interior parts of the country; but that the long lapſe of time ſince the laſt plague had leſſened the vigilance of the inhabitants, whoſe fatal ſecurity had converted a particular misfortune into a general calamity. It may readily be conceived how much

much I was afflicted by this intelligence, as I intended to viſit almoſt every port in the Levant. I however reſolved to re-embark with the firſt fair wind, and to quit this ſolitary iſland; entertaining a hope, though perhaps in vain, that I ſhould be more fortunate in Syria. The ſame evening, therefore, I took leave of the Engliſh conſul, and did not again return to Larnic.

The iſland of Cyprus had for thirty years been free from this ſcourge, ſo rapid in its progreſs, and ſo terrible in its conſequences, when the unhappy remains of a Turkiſh veſſel, driven on ſhore near Paphos, diſturbed its happy tranquillity. The city of Nicoſia, where the unfortunate ſailors found an aſylum after their ſhipwreck, was the firſt victim of its imprudent generoſity. The deſtructive diſorder, diffuſing its baleful influence every where around, ſoon overſpread the greater part of the iſland, and did not loſe its fatal activity till it had ravaged the country for ſix months, and ſwept off above twenty thouſand inhabitants.

On the 8th of February I quitted the harbour of Salines, and next morning anchored in that of Caipha on the coaſt of Syria. I

wiſhed

wiſhed to have proceeded to the city of Acre, which is eight miles diſtant from Caipha towards the north: but the harbour at that ſeaſon is not tenable.

My firſt care on my arrival being to learn whether the plague prevailed in that country, I was informed, not without a conſiderable degree of alarm, that this ſcourge in its greateſt activity, added to ſeveral ſhocks of an earthquake, had occaſioned great deſolation not only in the town and territories of Acre, but in the whole extent of Syria, as far as Antioch; and that this city had ſeen thoſe buildings thrown down which had reſiſted the violent earthquake that had happened in the year 115 of the chriſtian æra, under the empire of Trajan.

I remained on board till the 22d of February, hoping that time would bring ſome alleviation of theſe evils: but matters, inſtead of becoming better, grew every day worſe. Tired at length of waiting in anxious ſuſpenſe, I cauſed the bark to put to ſea, in order to go to Acre, where I ſhut myſelf up in an apartment in the French quarter. Here the inhabitants converſed with me only at a diſtance. I might indeed have been permitted to mix with them by

by ſubmitting to a proof of twenty days; but I preferred my ſolitude, though I was not altogether alone. I was accompanied in my retreat by three people belonging to my veſſel, who ſhared with me in all my petty domeſtic embarraſſments. Each in ſucceſſion took upon himſelf ſome family operation; and the pleaſantries occaſioned by entering into theſe minutiæ, ſo new to us, made us ſometimes forget our fears. Our communication with our neighbours was confined to receiving proviſions, and other things of the ſame kind, which had not been infected by the contagion.

The firſt day appeared exceedingly diſmal and melancholy. The tediouſneſs of ſo cloſe a confinement; the tears and lamentations of thoſe who were interring in heaps the unhappy victims of the malady; the fear of another earthquake; the ſtill greater terror of bearing in one's boſom the deſtructive germ which had expanded with ſo much fury in the reſt of the city; and the cries of deſpair which were ſucceeded by the ſilence of the dead—all preſſing into the troubled imagination, would have daunted the minds of the moſt intrepid. It was during this time of mourning that cuſtom appeared to me to be

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the true gift of Heaven: it renders us in ſome meaſure inſenſible to pleaſure, it is true; but it blunts our feelings, and renders us leſs ſuſceptible of pain. My agitation, however, was at length calmed; and the ſame ſpectacle continually recurring, ſuffered me to recover the uſe of my reflection, and ſufficient power of mind to make obſervations. I therefore ſtudied the origin, progreſs, ſuſpenſion, and final decline of this terrible ſcourge, by keeping a daily journal of its ravages, as well as of the care and precaution employed by thoſe who ſequeſtering themſelves thought they ſhould be able to eſcape its fury. With the method practiſed by the French I am, above all, well acquainted; for, beſides other opportunities, I had the advantage of being able to follow it with my eyes. As my remarks may induce ſome happy and benevolent genius to purſue the ſame ſubject, and to make ſuch diſcoveries as will prove highly beneficial to mankind, I ſhall here give the ſubſtance of them.

As Syria had for thirty years enjoyed the greateſt ſalubrity, the inhabitants had loſt every idea of this ſcourge, which had formerly been ſo deſtructive to their country. An epizootic diſorder, however, which broke out among

among the cattle, and particularly among the ſheep, in 1748, made them at length entertain ſome apprehenſions for themſelves. The year following they were ſtill further alarmed by ſeveral ſhocks of an earthquake, and the whole coaſt was covered with ruins. Theſe ravages they conſidered as ſo many forerunners of the plague, eſpecially as that which happened in 1730 had been announced by the like diſaſters. Their conjectures were indeed ſoon realized: in the month of December 1759 a fever, which was characteriſed under the name of malignant, broke out in the iſland. But this error was not of long continuance; for the plague declared itſelf in 1760, and in a few days infected the whole city of Acre. The plague does not reſide in Syria, nor is that the place where it generally begins. It receives this fatal preſent from Egypt; and its uſual ſeat is Alexandria, Cairo, or the environs of Damietta. The plague of which I now ſpeak came, at the ſame time, from Cairo and Alexandria; to the latter of which it had been brought from Conſtantinople. This ſcourge, when it comes from that metropolis, as well as from the cities of Smyrna and Salonica, acquires a peculiar malignity; and its activity never

never expands itſelf with more fury than in the plains of Egypt, which it overſpreads with incredible rapidity. Travellers, and ſhips which tranſport goods from one place to another, are its uſual vehicles. It is obſerved that this plague, ſo deſtructive to Egypt, ſeldom attacks Syria; but that the latter in its turn has every thing to dread from the influence of a plague hatched in the boſom of Egypt.

Every European, on the ſlighteſt appearance of this ſcourge, after making ſuch preparations, and taking ſuch precautions as are uſual on the like occaſions, ſhuts himſelf cloſely up with his whole family.

The Mahometans alone, more intrepid, go abroad as uſual; keep up the ſame intercourſe with one another; give each other ſuch aſſiſtance as may be neceſſary; and often fly to the relief of a chriſtian, when deſerted by his friends. This intrepidity ariſes from the belief which they have that the decrees of Providence are unalterable, and that the execution of them cannot be ſuſpended by the vain precautions of men.

The Mahometans of Syria, leſs familiarized with this ſcourge, make uſe however of ſome pre-

precautions, which upon this occaſion they augmented. They publiſhed an ordonnance forbidding every veſſel attacked by the plague to enter their ports: but their vigilance in this reſpect was ſo remiſs that it was not ſufficient to prevent the contagion.

The governor of Acre checked the progreſs of this plague, by giving the inhabitants the means of withdrawing from its ravages: and theſe means, though abſolutely contrary to the dogmas of the Mahometan religion, were eagerly embraced. The Europeans became their models: and the governor, after deriving from them every neceſſary information, ſhut himſelf up, after their example, together with his numerous family.

The muphti alone, born the protector of the Mahometan law, cannot imitate a conduct which that law condemns. Inſtead of ſhutting himſelf up with ſilence in a prudent confinement, he thundered forth againſt this new method; reproached the governor for his conduct; and, having treated him as an impious perſon, concluded by threatening him with all the vengeance of Heaven. The governor, however, only laughed at this pious folly of the muphti, and ſent a detachment of

ſoldiers

ſoldiers, to impoſe a fine on him of two hundred and fifty ſequins, for having dared to aſcribe to him, in matters of religion, an ignorance, from every ſuſpicion of which his age ought to ſecure him. This was attacking the pontiff on the weakeſt ſide, and the moſt effectual means of ſhutting his mouth.

In Syria, as well as in Egypt, the plague begins in winter; acquires new vigour in the ſpring; and decreaſes very ſenſibly with the great heats, about the commencement of June. Thoſe attacked by this malady may then be cured: as it daily loſes its activity, few of them die; and, for this reaſon, all the Europeans quit their houſes on St. John's day, and repair to church to ſing the *Te Deum*, and return thanks to the Almighty for their deliverance.

The plague of 1760 was one of the moſt malignant and fatal that Syria ever experienced. It ſcarcely made its appearance in any part of the body when it carried off the patient. The uſual ſymptoms were, a loſs of appetite; a pain in the ſhoulders; a very violent head-ache, accompanied with a delirium, vomiting, and a moſt excruciating pain in that part where the tumour, by which the plague

is characteriſed, was about to break forth. One only of theſe ſymptoms was ſufficient to make the Chriſtians prepare for death. Every Catholic attacked by this diſorder muſt be attended by a prieſt, who, having taken every poſſible precaution, preſents the euchariſt to the ſick on a ſmall piece of wood ſhaped like a battledore, and about two feet in length. An infected perſon often dies the third day; if he paſſes that term, it is a ſign that the diſeaſe does not poſſeſs all its uſual activity: but very few live beyond the thirteenth.

It was obſerved during the laſt plague, that people of the ſoundeſt conſtitutions were the moſt ſubject to this ſcourge, and the leaſt capable of reſiſting it. On the other hand, it appeared to ſpare weak and delicate perſons, whoſe cure, in caſe of an attack, was much leſs difficult. More Moors than any other people died of it; and when theſe were attacked, their caſe was abſolutely deſperate.

Thoſe who have once eſcaped this ſcourge are afterwards leſs ſubject to be attacked by it: but it is not true that they are perfectly ſafe; for I have known ſome who had been ill ſeven times, and yet died of it at laſt.

It has been remarked, that the ſymptoms of the

the plague do not appear in the human body till fifteen days after the infection has been caught; and this is the reaſon of that law which ſubjects to a proof of twenty days every perſon ſuſpected of being diſeaſed.

The plague, as I have already ſaid, is an oblong tumour, ſhaped like a pumpkin, which is at firſt of a fleſh colour; but it gradually becomes red, and at length blueiſh; and this announces that the diſeaſe is incurable. If it continues red, and a little after inclines towards yellow, it is a ſign that a ſuppuration will take place: the ſwelling is then opened, and the patient is ſometimes cured.

People attacked by this diſorder require very little care. Pure water, panada, tea, and rice, are the only nouriſhment allowed them. There are ſome who think to eſcape by drinking ſtrong liquors; but experience has ſhewn this to be a dangerous miſtake; and that thoſe who truſted to it have almoſt always fallen a ſacrifice to their folly. The proper precautions are to ſhut oneſelf cloſely up, and to receive no proviſions, or other things, except thoſe upon which the plague has no influence.

The people of Syria, however, in 1760, admitted every kind of proviſion without fear,

but not without uſing certain precautions. They did not receive warm bread; fleſh of every kind was thoroughly waſhed; and milk was ſtrained through a piece of linen cloth, in order to free it from the ſmalleſt particle of animal hair. All kinds of pulſe were ſoaked in water: and they abſtained from peaches, apricots, and other fruits which are covered with a downy rind. Fowls were cooked out of the houſe, for fear that ſome ſmall feather might adhere to them. Flowers were altogether proſcribed. Letters they cauſed to be opened by the perſon who brought them; and they were never read until they had been ſteeped long enough in vinegar to be purified without effacing the writing. Every thing was received into the houſe by means of a rope of herbage ſuſpended from a window.

The governor of Acre, in imitation of the Europeans, employed every precaution which he thought likely to guard him from the contagion; and, by ſhutting himſelf cloſely up, he ſet an example which the reſt of the Mahometans did not neglect to follow. Beſides this, he cauſed the ſtreets to be cleaned; and carried his vigilance ſo far, as to forbid the caravans, which arrived from Damaſcus, where the

the plague ſwept off four or five thouſand people every day, to enter the city. He obliged them to ſubmit to a proof of eight days without the walls; and eſtabliſhed regulations of the ſame kind reſpecting veſſels coming from Damietta or Alexandria. One precaution taken in the time of the plague, is to prevent cats from entering houſes: an open war is therefore dèclared againſt theſe animals; and wherever they are found, they are knocked on the head with large clubs. This is a cruelty abſolutely neceſſary; for there is no vehicle that will convey the infection with more certainty or rapidity than the hair of cats. The deſtruction of them is however attended with one inconvenience, which is, that it occaſions a multiplication of rats and mice; but there is no inſtance of their having ever propagated this ſcourge.

It is to be remarked, that the plague, when it attacks man, ſpares quadrupeds and birds. The furs however of the one, and the feathers of the other, attract and communicate the infection. People ought above all to keep at a diſtance from goats and ſheep. From oxen and horſes little danger is to be apprehended.

The French at Acre, as in every part of

Syria, are collected into one quarter, where they ſequeſter themſelves entirely, and elect, every eight days, a merchant, and a clerk of the bank, to receive all unſuſpected perſons, after uſing ſuch precautions as may tend to leſſen the danger of admitting them. This, however, is not always attended with the deſired effect. On the 30th of March, 1760, five people in their quarter were attacked by the plague. As they belonged to the *Hoſpital of the Holy Land*, the monks were immediately ordered to ſhut themſelves cloſely up; but eight of them died, and one only eſcaped. This circumſtance occaſioned ſo much conſternation among the French, that they gave over having communication with every perſon whatever, and even with their own ſervants. Each immured himſelf in his habitation for fifteen days; at the end of which, affairs returned to their uſual channel.

All the cities of Syria were equally deſolated by this ſcourge. It penetrated even to Aleppo, where it continued two whole years: nor were the inhabitants delivered from it but by an exceſſive cold. In this reſpect it was very different from that of Egypt, and the reſt of Syria; for the plague there ceaſes only during the great heats, which are remarkably

markably regular in theſe countries, while it is very rare to experience a cold ſo rigorous as to check the contagion.

The inhabitants of Acre amounted only to ſixteen thouſand; and in the ſhort ſpace of five months, five thouſand of them died of the plague. On St. John's day, June the 24th, 1760, the French, who form here the major part of the Europeans, opened the barriers which ſurrounded their quarter, and began to form a communication with thoſe without. They then relaxed in their caution; the places of worſhip were cleaned; and each nation went to return thanks to the Almighty.

The French have a phyſician, who is allowed a ſalary from the national funds. On the leaſt rumour of the plague, the conſul ſends him to the place where the ſymptoms have appeared: after this he makes his report; and this report, which annuls or realiſes the ſuſpicion, is inſerted in the letters of health diſpatched to the different courts of Europe.

In general, too many precautions cannot be employed to guard againſt this dreadful ſcourge; for proper vigilance has ſometimes ſaved the lives of thouſands, who would otherwiſe have become victims to it.

CHAP. XXVI.

OF THE CLIMATE OF CYPRUS, AND THE WINDS WHICH PREVAIL THERE.

I Shall conclude this deſcription of Cyprus with ſome particular obſervations on the cultivation of the vine in this iſland, and on the quality of its wines, which in Europe are become an important branch of commerce. But as the temperature of a country has a great influence over the productions of its ſoil, it may not be improper to ſay a few words reſpecting the nature of that of Cyprus.

Drought here has been always conſidered as the principal cauſe of the failure of the crops. The rains, which are variable every where elſe, fall in this iſland at ſtated periods; and on this account it is often deprived of them for ſeveral months together. Theſe rains are announced by a collection of clouds, which being ſometimes united, and ſometimes divided, are agitated in the heavens in different

directions; and the darkened atmoſphere ſeems as if ready to fall down in rain, when a wind ſuddenly ariſing diſperſes the clouds, and brings back ſerene weather.

Sometimes even a hollow murmuring noiſe is heard, or claps of thunder, which alſo ſeem to promiſe approaching rain; but which ſoon becoming ſilent, deceive in the like manner the hopes of the huſbandman.

This uncertainty of the weather prevails till the middle of October, when a heavy rain falls, which continues at intervals till the end of January. The month of February is leſs abundant in rain, and ſometimes enjoys a ſerene ſky; but the rains again begin with great violence towards the middle of March, and continue till the end of April.

In the beginning of May they ceaſe entirely, and are followed by gentle dews, which bring coolneſs and abundance to the iſland, by moderating the heats of June.

After this month no more rain or dew is to be expected: the earth is dried and impoveriſhed by the ſcorching heat, and the labourers are exhauſted by exceſſive perſpiration.

If, contrary to the expectation of the planter,

ter, ſome paſſing clouds ſhould refreſh his fields, the rain is always in ſuch ſmall quantities, that neither his cotton plants nor his vines derive any advantage from it: he is not even enabled to pull up thoſe weeds and herbs by which their growth is checked. The heats increaſe as the ſummer advances, and would be altogether inſupportable, did not a cooling wind ariſe, which in the country is called *limbat*.

This wind begins to blow at eight in the morning the firſt day; increaſes as the ſun advances till noon; then gradually weakens, and at three falls entirely.

On the ſecond day it ariſes at the ſame hour; but it does not attain its greateſt ſtrength till about one in the afternoon, and ceaſes at four preciſely.

On the third day it begins as before; but it falls an hour later.

On the five ſucceeding days, it follows the ſame progreſſion as on the third; but it is remarked that a little before it ceaſes it becomes extremely violent.

At the expiration of five days, it commences a new period like the former. By narrowly obſerving the ſea on that ſide from which

which it is about to blow, a little before it ariſes, one may determine what degree of ſtrength it will have during the day. If the horizon is clear, and entirely free from clouds, the wind will be weak, and even almoſt inſenſible; but if it is dark and cloudy, the wind will be ſtrong and violent.

This *limbat* wind, which moderates the exceſſive heat, often becomes the cauſe of thoſe fevers that attack the inhabitants, and to which, as I have already ſaid, the Europeans are more expoſed than the natives. The reaſon of this is plain: being leſs habituated to the climate, they ſooner ſuffer themſelves to be ſurpriſed by the cool air when in a ſtate of perſpiration, which produces acute diſeaſes and very obſtinate tertian and quartan agues.

This wind, the falling of which happens an hour ſooner or later, is ſucceeded by a calm, accompanied by a certain moiſture that renders the air ſomewhat heavy. This moiſture diſappears in the evening, being diſſipated by a wind which ariſes every day at that period. This wind is conſidered as a land breeze by the inhabitants of the ſouthern and eaſtern parts of the iſland; but it is called a ſea breeze by thoſe in the northern and weſtern

weſtern, who indeed receive it immediately from the ſea.

In ſummer, this wind blows till four o'clock in the morning; and when it ceaſes, it leaves a profound calm, which continues till the hour when the *limbat* commences.

In autumn and winter it never falls till day-break, when it is ſucceeded by other winds, which proceed from the irregularity of the ſeaſon.

In ſpring it does not continue longer than midnight; and is then ſucceeded by that happy calm, during which thoſe refreſhing dews are formed that moiſten the earth at ſun-riſing.

The *limbat* winds, which ariſe in the beginning of ſummer, ceaſe about the middle of September; and this is the period when the moſt inſupportable heats commence, becauſe their violence is not moderated by the ſmalleſt breeze. They are however luckily not of long duration; and about the latter end of October they decreaſe ſenſibly, as the atmoſphere begins to be loaded with watery clouds.

It happens ſometimes in ſummer, that the *limbat*, after three days increaſe, is ſucceeded by

by a north wind, which is both incommodious and dangerous. It ariſes at ſeven in the morning; grows ſtronger and ſtronger till noon; and does not ceaſe till the evening. It collects in the horizon ſcorching and unwholeſome vapours, againſt the effects of which it is neceſſary to defend the body. The beſt precaution that can be employed for this purpoſe, is to keep in the houſe, and to ſhut the doors and windows very cloſely.

If this wind, the periods of which are the ſame as thoſe of the *limbat*, continues to blow ſix or nine days ſucceſſively, it does great injury to the productions of the earth, and particularly to the cotton plants, which are ſoon withered and burnt to the very roots. The vines too, however flouriſhing, are ſtripped of their leaves and their fruit.

Another evil, ſtill more deſtructive, ariſes from the clouds of locuſts which this wind brings to the iſland, and diſperſes over the whole ſurface of the ground. Wherever they light, nothing eſcapes them; the riches of the fields are entirely annihilated; the cattle are deſtroyed; and the labourers are obliged for ſafety to bury themſelves in ſome obſcure retreat. Very fortunately this is one of thoſe

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ſcourges which beneficent nature does not multiply.

The ſouthern part of the iſland ſuffers more than any other, from the inconveniences of this wind, as it brings with it the heat of thoſe dry and parched countries which it has traverſed in a very long paſſage.

It is, however, much more ſupportable in the northern part, and on the coaſts; becauſe coming from Caramania, a province of Aſia Minor, it is a little cooled by the ſea, which it croſſes for the ſpace of about fifty miles.

If the heats of ſummer are exceſſive, the cold of winter is really ſo moderated, that the inhabitants never kindle fire in their houſes, but to ſecure themſelves from the effects of the too great moiſture. It is very uncommon to ſee ſnow: and if it happens to fall, it diſſolves almoſt as ſoon as it reaches the ground; ſo that the ſmalleſt traces of it are not to be ſeen next morning.

I muſt, however, except one valley at the bottom of Mount Olympus, where the ſnow is hardened by the winds, and continues till the middle of ſummer. The inhabitants of the neighbouring places are obliged to carry to the ſeraglio, or palace of the governor, as much

much of it as may be neceſſary for making ice; and, by being ſubjected to this burden, they are free from many other impoſitions with which the people of Cyprus are oppreſſed.

Among other obſervations which I made on the climate of Cyprus, I remarked that, notwithſtanding the change of the air, the tranſition from one ſeaſon to another was almoſt inſenſible.

CHAP. XXVII.

OF THE CULTURE OF THE VINE IN CYPRUS.

VINES are cultivated on different hills in Cyprus; but they do not all produce a wine equal in quality to that of the commandery, which is accounted a delicacy at moſt of the tables in Europe. The territory of the commandery is incloſed within that part of the iſland called by the Greeks Orni, which comprehends, on the weſt, a portion of the

the ancient province of Paphia, and on the ſouth, another of that of Amathuſia, which is no leſs ancient. This territory is bounded on the eaſt by the town of Limaſſol; on the weſt by that of Paphos; and on the north by Mount Olympus, called in the Greek language *Throgodos*, or *Throdos*.

Amongſt ſeveral villages contained in this diſtrict, thoſe moſt celebrated for the quality of their wine are Zoopi and Ozungun, ſituated near to each other, and on the ſame hill.

This territory acquired the name of the commandery from the knights of the order of St. John of Jeruſalem, and of the Temple, to whom it belonged. Malta ſtill has a pretenſion to it as its property; and until it ſhall pleaſe the Mahometans, one day converted, to reſtore it, the Grand-Maſter confers the title of it upon a commander of the order. At preſent it is one of the family of Cornaro, eſtabliſhed at Venice, who is inveſted with it.

The hills where the vine is cultivated are generally ſtony, and covered with a blackiſh earth mixed with ſome veins of the colour of ruſt; and in certain parts with brilliant parti-

cles of talc, called commonly among us *lapis ſpecularis*.

The vines are planted with ſymmetry, in rows equally diſtant from each other, and are generally put into the earth in the rainy ſeaſon, which, as I have already ſaid, takes place about the middle of November. It is cuſtomary, in ſome cantons, to dig, in the ſpot where the young vines are to be placed, a ditch three feet in depth, in which ſome low tufted herbs are planted, called by the Greeks *trombie*, and which are nothing elſe than thyme, ſo common in the iſland. Theſe plants ſerve to defend the young ſhoot from the too great moiſture which might be prejudicial to it in the rainy ſeaſon, and to preſerve around it a light earth, which gives its roots an opportunity of extending themſelves.

In other places, where the nature of the ſoil does not require pits to be dug, the vine plant is put into the earth by means of an inſtrument which the labourers call cuſpos, or the ladder, on account of two ſteps which it has for receiving the foot, in order to force it down. When the plant has been ſunk to the depth of a foot and a half, a little water is thrown upon it, and the opening is filled with earth. This

method of planting the vine, is that moſt generally uſed in the iſland. Though in ſoil of this kind it is not neceſſary to dig a pit for the young plant, it is proper, when it grows up, to form a cavity of greater or leſs ſize around it, leſt the grapes which touch the ground ſhould rot amidſt the moiſture occaſioned by the heavy rains. Another advantage reſults alſo from this precaution, which is, that the cavity, by retaining the water, preſerves a freſhneſs that nouriſhes the grapes without expoſing them to the danger of rotting.

All kinds of trees are carefully removed from the vines, to leave a free courſe for the air; and in the ſpring great care is taken to extirpate thoſe uſeleſs herbs which grow up, and are every day renewed, around the plants.

The trunk of the vine is generally low, and ſeldom riſes above the height of three feet; but in proceſs of time it grows pretty thick. Compared with the vines of Italy, thoſe of Cyprus may be accounted very large.

In the months of February and March, they are pruned; and two ſhoots are left upon each plant, and two buds upon each ſhoot. If it be thought neceſſary to leave three ſhoots upon

upon a plant, one bud only is left upon each of them.

The vine is pruned with a ſmall hooked knife; and the ſhoots are cut in a ſloping direction, on the ſide oppoſite to the buds, in order that the ſap, in flowing from the top of the plant, may not reach the fruit; for if it did, it would prove highly prejudicial to it.

The cuſtom of fixing the vine to props is not known here. Its branches are ſuffered to extend themſelves according to their natural bent; for the Cypriots are perſuaded that the grapes ripen much better when inclined towards the earth, than when expoſed to the ſun. When the heat has penetrated into the pit or cavity formed around the plant, it is there concentred, and eaſily retains the ſame degree of ſtrength.

A plant bears only a very few grapes, which are widely ſcattered, but plump and juicy; they adhere to the ſtalk by long ſtems, are of a purpliſh tint, and their pulp is of a reddiſh green colour.

The grapes of the commandery are eaſily diſtinguiſhed from thoſe of other vineyards: they have a thin delicate ſkin, and a cloſe compact pulp, which, in ſome meaſure, reſiſts the

action of the teeth; while thoſe found any where elſe are covered with a thick ſkin, and melt naturally in the mouth, without being preſſed.

When the grapes approach towards maturity, ſome cultivators ſtrip their vines of the leaves, and bring together all the branches that diverge from the common trunk. The reaſon they aſſign for this is, that the grapes ripen ſooner: but it may be obſerved, on the other hand, that they muſt dry more readily and loſe part of their juice. This method, however, is purſued by ſome of the moſt experienced people in the iſland.

The vintage commences during the laſt ten days of Auguſt, and continues ſix weeks. Thoſe grapes deſtined for making common wines, or thoſe of an inferior quality, are cut firſt; and thoſe reſerved for making choice wines, are not gathered till the end of October.

For tranſporting the grapes from one place to another, the vintagers make uſe of ſmall panniers and baſkets formed of reeds.

The vintage is a continued feſtival: the echoes of the hills reſound with nothing but the accents of hope and joy; the labours of the field are begun in the morning, and terminated

terminated at night by rural dances; and the Cypriot appears to forget, for a moment, that a part of his crop, the moderate reward of his toil, muſt fall a prey to the avidity of a mercileſs deſpot.

The grapes, when collected, are depoſited on covered terraces, which the Greeks call *punſi*, where they are ſpread out with the greateſt care and attention. They are gently placed one above another, till they riſe to the height of about a foot and a half; and are left in that ſituation until the ſeeds begin to drop from them, and the juice to flow, on account of their great maturity.

The grapes are then raiſed from thoſe terraces with ſhovels, and carried into the *linos* or cellars, the floors of which are paved with marble, or covered with a ſolid kind of cement, inclining a little to one ſide; when they are bruiſed with a flat mallet, and then ſqueezed three or four times, as may be found neceſſary, under ſmall preſſes, called *patitiri*.

The juice which iſſues from them is ſweet and viſcous; and flows into a large veſſel placed at the loweſt ſide of the floor.

In proportion as it fills, it is emptied by means of ſmall vaſes, with which the liquor

is conveyed into very large earthen pitchers, terminating in a cone at the lower extremity, and which, as they cannot ſupport themſelves, are half buried in the earth.

The wine is then ſuffered to ferment in theſe veſſels for forty days; but care muſt be taken at firſt not to fill them quite to the brim, leſt the liquor in its effervеſcence ſhould run over.

Others purſue a different method, by cloſely ſtopping the veſſel, and leaving only an opening ſufficient to admit the external air. This method is judged the beſt; and I am of opinion that it really is ſo, as it prevents the ſpirit of the liquor from evaporating.

Thoſe who drink this liquor when it is in a ſtate of fermentation, experience a ſwelling in the belly, accompanied with a ſevere colic, which occaſions a conſiderable degree of pain; but luckily it is not followed by any dangerous conſequences.

This pernicious quality, however, may be deſtroyed; and, to accompliſh this, the inhabitants proceed in the following manner. They ſuſpend from the beams of the cellars ſome ſmall bags, made of cotton cloth very cloſely woven, the mouths of which are kept diſtend-

ed by wooden hoops fixed in them. Having filled each of theſe bags with aſhes of vine branches, to the height of about a foot and a half, they pour over them a meaſure, more or leſs, of the fermenting liquor, which being filtred through them, is clarified, and may then be drunk without any danger.

There are ſome Europeans, however, who cannot bear this liquor, becauſe it has a taſte between ſweet and ſour, which cauſes a nauſea, and ſometimes excites vomiting.

This new liquor, when clarified, never attains to perfection, and often becomes much worſe. It is curious to obſerve the aſhes through which it has been filtred; they appear to be covered with agitated globules of a dark red colour.

When the wine has fermented for the ſpace of forty days, the veſſel is cloſely ſhut with a lid of baked earth.

The liquor is of a deep red colour before it is fermented; but it becomes lighter after efferveſcence; and, in the courſe of time, is ſo much changed in this reſpect, that, at the end of fifteen or twenty years, it acquires the ſame colour as the Muſcadine wines of Italy.

There are ſeveral methods of preparing the

veſſels deſtined for receiving the wine. In one place they are heated, in order that they may be ſimply coated over in the inſide with pitch; but in others, as ſoon as they come from the furnace, a boiling liquid, compoſed of turpentine and pitch, mixed with aſhes of vine branches, goats hair, and very fine ſand, is poured over them, which, inſinuating itſelf into the pores of the heated veſſel, adheres ſo cloſely, that it never afterwards falls off.

Theſe veſſels are made in two villages of the iſland, called Cornos and Lapitha; one of which is ſituated in the ſouthern part, and the other on the northern coaſt, in the province of Lapathia; where, according to a tradition of the inhabitants, the art of making them in great perfection was known in the remoteſt ages.

The largeſt of theſe veſſels contain twenty barrels, and the ſmalleſt about twelve. I have already explained how much is contained in a barrel. The uſual price of theſe veſſels is from three to five piaſtres of the Levant.

I muſt not forget to mention, that the wine, as it clarifies, depoſits at the bottom of the veſſel a fat viſcous matter, which, in the country, is called *mana*; and which, inſtead of

of hurting the quality of the liquor, contributes greatly towards bringing it to perfection.

An excellent ſpirituous liquor, which is conſumed on the ſpot, as well as on the coaſt of Syria, where the European merchants ſell it to advantage, is extracted from the dried grapes.

Scarcely is the vintage over, when the emiſſaries of government viſit every vineyard in the iſland; and, with the utmoſt minuteneſs, take an account of the produce of each; after which, they penetrate into the richeſt cellars, and, by virtue of their arbitrary orders, imperiouſly command the proprietor to give them ſome jars of his beſt wine, and to tranſport them, at his own hazard and expence, to the cellars of the ſeraglio.

Happy is that Cypriot, who is prudent enough not to ſuffer his neighbours, or even his ſervants, to know the quantity of his crop! By the help of ſome truſty friend, he conceals, with the utmoſt expedition, either in ſome of his buildings or orchards, the beſt wine he has made; after which, he is not afraid of expoſing the reſt to the eyes of a ſubaltern deſpot.

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This precaution is, above all, indiſpenſably neceſſary in the territory of the commandery, where the wine, much more valuable than that of the other vineyards, excites in a greater degree the avidity of government. Deep ditches are dug in the earth, in which are depoſited together, thirty or forty veſſels, well covered, and hermetically ſealed. There is not the leaſt danger of wine, buried in this manner, becoming worſe: on the contrary, we are aſſured, at Zoopi and Orungun, that when taken from the earth, it is found to be greatly meliorated.

In the following chapter I ſhall explain the manner of keeping and preſerving thoſe wines that are ſent from different parts of the country to town.

CHAP. XXVIII.

MANNER OF PRESERVING THOSE WINES TRANSPORTED TO LARNIC.

THE whole quantity of the beſt wines made annually in Cyprus, amounts to forty thouſand jars, or ten thouſand barrels, Italian meaſure.

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These wines are sold at so much the load, which consists of sixteen jars, or four barrels.

The purchase is made in the time of the vintage; but with this express and obligatory clause, on the part of the vender, that he must keep his wine for a year, and take it again at the end of that period, if it is judged not to be good and saleable.

At the expiration of this time, the purchaser goes himself, or sends some person properly authorised, to the proprietor's cellar, where the sample given is compared with that which remained in the custody of the vender; and if the latter has retained its quality, the bargain is valid.

On the contrary, if the purchaser finds the wine weaker, or altered, and if the vender is of a different opinion, they call in two arbiters, whose determination is a law: but it is seldom necessary to have recourse to such an expedient, because contracts of this nature are generally conducted with strict honesty and sincerity on both sides.

Almost all the wines on the island are sent to Larnic, which, in all the ports of the Levant, is known to be the grand magagine for this commodity. They are transported in leather

leather bags; and as they ſerve to hold indifferent, as well as good wines, they are pitched with very little attention.

Hence ariſes that pitchy ſmell obſerved in the new wines of Cyprus; which might be much leſs, were care employed in pitching the ſkins: as a proof of this, it may be remarked, that in the country, where the veſſels are better prepared, the wines have not the ſame ſtrong ſmell as thoſe tranſported to the city.

When it arrives at Larnic, the wine is drawn off into caſks, hooped with iron.

When it has been kept for ſome time, it begins to loſe its pitchy ſmell; and, when it has attained to the age of twelve or fifteen years, it loſes it entirely.

Subterranean cellars are not known at Larnic. The cellars there are all above ground, and very long and narrow. The caſks are placed upon joiſts, or upon ſmall walls, raiſed about a hand-breadth from the ground. Theſe cellars are called *kilau*; and it is not thought of any importance, in reſpect to the quality of the wine, to build them towards any one point of the horizon, more than to another. They have very little light; and the openings that admit it, are conſtructed in the extremity, oppoſite

poſite to the paſſage, on each ſide of which the caſks are ranged. They are never opened but when it is neceſſary to perform ſome operation on the wine. When I ſay that the wine, after being taken from the ſkins, is put into caſks, I ſpeak only of that which is ſome years old. New wine, as in the country, is put into earthen veſſels, and is not removed into caſks till after the expiration of a year.

It is for the moſt part cuſtomary, not to fill the caſks entirely; a certain vacuum is left in them: and, if they were only half full, the wine would ſuſtain no injury.

I remarked that the Cyprus wine does not leave, on the ſides of the veſſels in which it is contained, that calcareous brilliant cruſt which we call tartar. It however depoſits at the bottom a certain ſediment, which partakes of a black, red, and yellow colour; and which in drying acquires the conſiſtence of a ſoft paſte, and aſſumes the colour of Spaniſh ſnuff.

Theſe dregs are extremely uſeful; and great care is taken to put ſome of them into thoſe caſks which are intended to receive wine on its arrival from the country. When the liquor is poured upon them, they riſe up, and,

becoming mixed with it, make it appear muddy; but in a little time they carry with them to the bottom all its greaſy particles; and by theſe means clarify the wine, and render it ſenſibly better.

When wine is purchaſed, the dregs remain always with the vender, unleſs there be a clauſe in the contract, expreſsly mentioning the contrary.

The vender may alſo retain ten or twelve bottles of each veſſel, to preſerve the dregs freſh and liquid, as by drying they would loſe all their virtue.

The lees of one kind of wine never do any injury to another; the wines of ſeveral different vineyards may be even mixed together, without any danger of hurting the compoſition.

Caſks furniſhed with lees are ſo much prized, that they are ſold at four times the price of others. I have obſerved that the Cyprus wine was of a red colour, when it iſſued from the preſs; and that, when five or ſix years old, it aſſumed that of the Italian Muſcadine wines. A method, however, has been diſcovered of communicating this colour to it even before the uſual time. I ſhall here give the receipt,

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ſuch as I received it from a merchant at Larnic:—Pour into a new caſk the liquor which you wiſh to clarify; for every jar of wine, take half a dram of iſinglaſs, and having beat it with a mallet, and afterwards rubbed it in your hand, put it in a varniſhed earthen veſſel, into which you muſt pour five or ſix glaſs-fulls of wine, drawn from the caſk. Let the iſinglaſs infuſe there for twenty-four hours, over a moderate fire; ſtir it till it is thoroughly diſſolved; then pour it into the caſk, and ſtir the wine with a ſtick for ſeven or eight minutes. Leave it at reſt for ſix days, and on the ſeventh you may draw it off into another veſſel.

This operation may make ſome apparent change in the wine; but it will occaſion no alteration in its quality, whether good or bad. Two diſadvantages, however, reſult from it: the wine no longer produces lees; and, deprived of this uſeful ſubſtance, it loſes part of its ſtrength and flavour. This receipt, therefore, is ſeldom uſed; or, I may rather ſay, that it is deſpiſed by the greater part of the natives.

It, however, meets with more attention from the Europeans, who are not afraid of

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ſelling new wine for old, after it has aſſumed the appearance of age by this operation. By throwing a ſmall quantity of lees into every clarified caſk, the liquor is rendered fit for being tranſported without ſuſtaining any injury.

When the wine is eight or ten years old, and if it be neceſſary to put it in bottles, there is leſs riſk in performing the operation, as the lees are then not worth preſerving: beſides, by being clarified, it acquires a much more delicate taſte.

CHAP. XXIX.

OF THE TRADE CARRIED ON WITH THE WINES OF CYPRUS, AND THE CONSUMPTION OF THEM IN EUROPE.

LARNIC is indebted for the advantage it enjoys of being the ſtore-houſe of the wines of Cyprus, to the proximity of the coaſt of Salines, which is frequented by all the European veſſels. This branch of commerce is of the greateſt advantage to that town, as it is ſituated in the moſt barren part of the kingdom.

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The wine is ſold at ſo much per jar, which is an earthen veſſel of a certain ſize, and capable of containing about five bottles Florence meaſure.

The price of the beſt wines is generally from two piaſtres and a half to three piaſtres; that of new wines, or thoſe made within the courſe of the year, is three fourths of a piaſtre, or a piaſtre.

I have however ſeen it raiſed to a piaſtre and an eighth; a piaſtre and a half; and even two piaſtres and a half, or two piaſtres and three-fourths. But theſe laſt are extraordinary prices; and are never paid but in barren years, or in caſe of conſiderable demands for Europe. Wines ſix, eight, ten, and fifteen years old, are not ſubject to the ſame variations of price.

Theſe wines are tranſported to Europe in caſks which generally contain ſeventy jars, or ſeventeen barrels Italian meaſure.

Exported wines are ſubject to two kinds of expence. The firſt, which is the tariff, is invariable, being eſtabliſhed by uſe, and the approbation of all the European merchants: but the ſecond varies with the price of the merchandize, by which it is regulated.

To give a juſter idea of this matter to the reader, I ſhall preſent him with the following view of both theſe expences:

PURCHASE.

	Piaſt.	Aſp.
For ſeventy jars of Cyprus wine, at three piaſtres per jar —	210	0

TARIFF.

Value of a caſk for holding ſeventy jars ———	7	50
Racking, filling, and carriage to the ſea — ———	1	55
* Lading, at ¼ of a piaſtre per tun — ———	0	25
† Factorage, at ¼ of a piaſtre per tun ——— ———	0	25
‡ Fees to the clerks of the cuſtom-houſe, at one aſpre per jar	0	70
Total	220	25

Variable

* A fee paid to the captain of the ſhip, for the money he is obliged to expend in ropes, in order to take the caſks on board.

† A fee due to the factor of the coaſt, who ſees the goods loaded, ſent off, and conveyed to the port.

‡ Theſe were at firſt voluntarily paid to the clerks of the cuſtom

	Piaſt.	Aſp.
Variable expences which are regulated by the price of the merchandize — —	220	25
* Brokerage, at one per cent. in 210 piaſtres — —	2	40
† Dues of the cuſtom-houſe, at three per cent. —	6	30
‡ Due of the conſul, at two per cent. — —	4	20
‖ Patent, at two per cent.	4	20
Unforeſeen expences —		45
Total	237	50

Every poſſible precaution is taken to prevent the wine from being adulterated when it is

cuſtom-houſe, for the aſſiſtance they gave at each lading; but of late years they are become indiſpenſable dues which may be claimed.

* Fee granted to people whoſe buſineſs is to procure wines, and to act as agents between buyers and ſellers.

† Duty paid to the Grand Signior, for his permiſſion to let wines be exported.

‡ Fee which merchants pay, by way of gratuity, to the conſul of their nation, for his protection, and a letter of recommendation given to the veſſel.

‖ Letters given to each ſhip, containing a receipt for the dues, and an account of her deſtination, and of the merchandize with which ſhe is loaded.

carried to the port, or during its paſſage at ſea. Over the bung of the caſk, which is well corked and pitched, a piece of tin plate is nailed, and ſealed at the four corners. A ſeal of the ſame kind is affixed to the bill of lading, which the captain is obliged to ſign. If the carmen or the ſailors find means, any how, to draw off a few bottles of wine, it is certain that they cannot fill up the deficiency, and that the remaining liquor can ſuffer no alteration in its quality.

The caſks are conveyed to the ſea coaſt in carts; and, when they are unloaded, they are rolled into the ſea, with a rope affixed to each, by which they are drawn on board a ſmall bark, and conveyed on board the veſſel deſtined to receive them.

Some wine of the firſt quality is tranſported alſo in large glaſs bottles, which, though not of any determinate ſize, uſually contain two jars and a half, or twelve bottles Florence meaſure.

I am convinced, from ſeveral experiments, that wine will keep better in theſe bottles: and that in ſkins it is leſs ſubject to loſe by leaking than when in caſks.

Theſe bottles are covered with oſier twigs, or reeds; and, after the corks are cloſely faſtened

ened down with packthread, they are carefully pitched, and ſealed in the ſame manner as the caſks.

They are, however, attended with ſome inconveniences: though thick at the mouth, they are very thin and delicate towards the bottom; conſequently much expoſed to the danger of breaking. On this account they muſt be well packed with ſtraw; and a little pitch is put upon the hampers which contain them, in order to inform the ſailors of their fragility.

Great part of the wines of Cyprus are ſent to Venice: but theſe are almoſt all new, and of about eighteen months old, which have not yet acquired a proper quality. This commerce is very advantageous to the Venetians, who do not purchaſe their wines with ſpecie, but give in exchange for them ſteel, glaſs, and toys.

The Venetian merchants have the art of bringing theſe wines to perfection in a ſhort time; and they ſell them at a very moderate price. For this reaſon they are preferred to thoſe of Leghorn, which always coſt exceedingly dear; but it muſt be owned that ſome of the wines procured from the latter

are often ſtronger, and have a more delicate taſte.

The iſland of Cyprus exports wine alſo to France, England, Holland, and even Tuſcany. But theſe countries take none but what is five or ſix years old at leaſt.

It is very difficult for the merchants themſelves to diſtinguiſh wine of ten years old from that which is ſix, and wine of twenty years old from that which is only ten. For this reaſon they run a great riſk of being cheated, unleſs the vender with whom they deal is a man of ſtrict honour and honeſty.

What I have already ſaid reſpecting the wines of the commandery, may be applied, in regard to cultivation, and the trade carried on with them, to the other wines of the iſland, known under the name of Cyprus Muſcadine.

The grapes from which they are made reſemble our Muſcadine grapes of Italy; except that the ſeeds are at a greater diſtance from each other, and that they are larger and more juicy.

The firſt year the liquor is white, but it becomes red with age; and, after being kept ſixty or ſeventy years, it acquires the conſiſtence

ſiſtence of julep. It has a very ſweet taſte, which diſpleaſes ſome people, but which by many is conſidered as the beſt proof of its perfection.

The iſland produces only a very ſmall quantity; ſince the whole together does not amount to more than five thouſand jars, or twelve hundred and fifty barrels Italian meaſure.

The village moſt celebrated for its Muſcadine wine, is Agros, ſituated in the ſouthern part of Cyprus.

This wine, when new, coſts a piaſtre per jar; when a year old, it is raiſed to two, and then to three piaſtres; but it never coſts more, whatever its age may be.

Like the other wines of the iſland, it depoſits no tartareous ſubſtance on the ſides of the caſk or vaſe in which it is contained. Its lees are of a very excellent quality. Beſides choice wines, and its Muſcadine, Cyprus produces a great abundance of common wines, which are conſumed on the ſpot; and which ſerve alſo to ſupply the neighbouring countries, particularly thoſe on the coaſt of Syria.

Thoſe wines, the caſks of which are careleſsly done over with pitch, have an inſupportable taſte of that ſubſtance, and a flavour

ſo diſagreeable as to occaſion violent head-aches. They cannot therefore be uſed except when mixed with a great deal of water.

A little attention, however, would preſerve theſe wines from that diſagreeable taſte, which injures their quality, and hurts the ſale of them. It is aſtoniſhing that the Cypriots, who are ſo fond of gain even on the ſmalleſt objects, ſhould thus ſacrifice the whole fruit of one vintage; but their negligence is attended with this advantage, that the officers of exciſe are at leſs trouble to inſpect their cellars. The beſt wines of this kind are found in the village of Omodos, ſituated in the ſouthern part of the iſland: in taſte, they have a great reſemblance of thoſe of Provence.

During my reſidence in Cyprus, ſome French people, eſtabliſhed in the neighbourhood of Omodos, attempted to make a kind of wine after the provincial method. Having ſuffered it to remain in caſks for a year, they afterwards put it into bottles; and the imitation was ſo great, that ſome Provincials who drank of it conſidered it as the production of their own country.

The price of theſe ordinary wines is never more than a quarter of a piaſtre per jar; and

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in ſeveral villages you may receive two for that ſum. As they do not ferment ſo much, or ſo long, as thoſe of the Commandery, they are in a condition to be ſhipped for exportation at the end of ten months.

When they iſſue from the preſs, they are of a dark red colour, which continues for five or ſix years, but changes afterwards inſenſibly into one approaching to a pale yellow. They loſe alſo with age that harſh flavour by which they are diſtinguiſhed when new. But, to whatever degree of perfection they may attain, they are never equal in quality to thoſe of the Commandery.

CHAP. XXX.

OF THE MANNER IN WHICH THE WINES OF CYPRUS ARE PRESERVED IN EUROPE.

THE wines of Cyprus, when tranſported to Europe, are ſubject to duties and expences of which I ſhall here ſay nothing; for, as they vary according to time and place, it is not poſſible to acquire an accurate knowledge of them. When the wine has reached the laſt

place of its deſtination, there is no better method of preſerving it, than to draw it off from the caſks or veſſels which contain it, and to put it into bottles.

But, before this operation is performed, it will be neceſſary to let it reſt for a month at leaſt, that the lees mixed with the liquor, by the agitation of the ſhip, may have time to be collected, and to precipitate to the bottom of the veſſel. I remarked that they precipitate always with more difficulty in Europe than in Cyprus.

The caſks, when landed, ought to be depoſited in ſome cellar from which there may be no occaſion to remove them again. They ſhould be placed upon beams, and ſufficient room left below for the bottles.

Nothing is ſo eaſy as to draw the wine from the caſk: by piercing it above the dregs, the liquor will come off clear, and free from ſediment.

To draw it off from thoſe large bottles which I have already mentioned, the Italians uſe glaſs ſyphons: but care muſt be taken that the end introduced into the bottle does not touch the bottom; and, to keep it firm, the upper extremity of it ſhould be fixed to the neck.

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Though it is of little importance of what materials thoſe veſſels are made into which the wine is put, it is generally cuſtomary to draw it off into black glaſs bottles.

It is not conſidered in Europe as a matter of indifference whether Cyprus wines be well or badly covered. Notwithſtanding the experience of the Cyprian planters, I am ſtill of opinion that all liquids, without exception, evaporate in the open air. It is uſual, when wine is put into bottles, to leave a vacuum of about two inches between the liquor and the cork.

The corks, if they can poſſibly be procured, ſhould be thoſe made of the Spaniſh cork-tree, which is leſs porous than any other kind. In ſome places, as in England, the corks are boiled in water, to make them penetrate farther into the bottles; but this method is not generally followed, becauſe the cork is apt to turn mouldy, and to give the wine a rotten taſte. It will be ſufficient to drive them well in with a mallet; and, to prevent the exterior air from entering them, to cover the necks of the bottles with a thin coating of pitch.

Theſe wines are not equally good at every ſeaſon of the year. If the ſpring and ſummer

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are favourable to them, the winter hurts them very much, eſpecially in cold countries: they appear then to have loſt all their delicacy and flavour. On this account connoiſſeurs take the precaution to place them near the fire before they are drunk.

In warm weather, it is of utility towards their preſervation to put them into cool cellars. As every place ſuits them equally, they will keep as well on a wooden as on an earthen floor.

By pouring Cyprus wine from the bottle, it may be eaſily known whether it be old. When certain oily particles are found adhering to the glaſs, it is a ſign of age: wine clarified by art is too much enervated to produce that effect. It is not ſo eaſy to determine whether it be genuine, becauſe it may be adulterated a thouſand different ways: the moſt uſual is, to mix it with muſcadines and perfumes. To prevent any fraud in this reſpect, nothing is better than to learn from what part it comes, and never to purchaſe but from merchants of known probity.

CHAP.

CHAP. XXXI.

OF THE ANCIENT CELEBRITY OF THE WINES OF CYPRUS.

STRABO the geographer, deſcribing the iſland of Cyprus, in the end of his relation paſſes a high encomium on its wines.

Pliny the naturaliſt reckons them amongſt the moſt valuable wines of the earth.

The vineyards of Cyprus, ſays Gregory le Grand, are the moſt fertile of all thoſe that I know; and their wines, in great requeſt in commercial countries, are a certain ſource of riches to the iſland.

Aponius admires the ſize of the grapes, the abundant and delicate juice of which perfumes the mouth.

Two Capuchin monks, who have given us memoirs reſpecting the iſland of Cyprus, quote, as a proof of the ancient celebrity of theſe wines, the following verſe in the Song of Songs, which the ſpouſe addreſſes to her well-beloved: *Botrus Cypri, dilectus meus, mihi in vineis Engaddi.* Theſe monks thought that the

botrus

botrus was a kind of rare and exquiſite grapes, tranſplanted from Cyprus to Engaddi; but it may be eaſily ſeen that theſe reverend fathers were miſtaken. The *botrus* was always known to the natives as an odoriferous ſhrub, of which I have already ſpoken under the names of the Kenna or Alkanna, of Copher and Cipre. If the word *botrus* ſignifies grapes in the Greek language, it alludes only to the flowers of the ſhrub, which have a great reſemblance to a bunch of grapes. One is ſurpriſed to read, in a relation printed at Bologna, November the 11th, 1572, that Selim II. emperor of the Turks, without reſpecting the *talim*, went to conquer Cyprus, in order that he might be maſter of its wines.

This prince had waſted his youth in the effeminacy and debauchery of the ſeraglio; and the laurels of his predeceſſors appeared in his eyes worthy of contempt rather than of envy, as being too dearly purchaſed by the fatigues and dangers of arms. A queſtion, however, put to him by one of his women, changed in an inſtant this pacific diſpoſition. Some excellent Cyprus wine, with which the favourite was not acquainted, being ſerved up to them during a voluptuous repaſt, ſhe found it ſo delicious,

licious, that ſhe aſked Selim from what place he had procured it, and whether the fortunate ſoil that produced it was contained within the vaſt extent of his empire. The Sultan, finding himſelf humbled on this queſtion, ſuddenly quitted his new favourite; and having convoked his council, appointed Piali admiral of his gallies, and Muſtapha generaliſſimo of his forces; and gave orders for all his troops to be aſſembled, and to hold themſelves in readineſs to receive his commands. "I propoſe," ſaid he, "to conquer Cyprus; an iſland which con-"tains a treaſure that none but the king of "kings ought to poſſeſs."

This expedition is deſcribed in a very intereſting manner by Father Angelo, of the Order of St. Dominic, and vicar-general of the Holy Land. He reſided in Cyprus at the time when Nicoſia was taken.

We are almoſt tempted to laugh when we find grave hiſtorians telling us that Selim undertook this enterprize from motives of glory.

Another monk, called Stephen Luſignan, who was alſo a witneſs to the defeat of the Cypriots, confirms this fact which I have related. He ſays that the Ottomans, having

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in their reſearches diſcovered ſome wine eighty years old, ſent it with great care to the ſeraglio, as the moſt valuable part of the booty. Theſe wines were reſerved for the ſick; and, to give an idea of their quality, Father Stephen tells us that they kindled in the fire, and burnt like oil.

There is no longer any of theſe wines in Cyprus. The oldeſt that can be found are thoſe preſerved under ground, in earthen veſſels: their age, in general, does not exceed twenty or twenty-five years; and I am of opinion that there would be none even ſo old, were it not for the cuſtom which the Chriſtians have of burying one of theſe veſſels at the birth of each child, to be ſerved up afterwards at their marriage. This wine, whatever may be the fate of the child, is never employed in commerce.

I do not know what were the properties of theſe wines eighty years old, which were formerly very common in the iſland; but I can aſſert that thoſe kept at preſent for twenty years cure ſeveral diſeaſes, and even ſome that are inveterate, as I myſelf have experienced.

Having been attacked for two months with a tertian ague, which degenerated into a quar-

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tan, I was beginning to deſpair of my condition, when a Cypriot, whom I accidentally ſaw, made me acquainted with the remedy uſually employed in ſuch caſes; which is only a glaſs of old wine, drank when the fit increaſes. Having followed this preſcription, I ſoon fell aſleep; and when I awakened I found myſelf perfectly well, and never was troubled with the diſorder any more. Such caſes belong to the marvellous, no doubt; but they are nevertheleſs true, and appear very ſimple to the Cypriots.

Cyprus wine is employed alſo with equal ſucceſs for cleanſing wounds. If you dip a rag in a glaſs-full of this wine, and apply it to the injured part, it becomes a ſalutary balm, which does not fail ſoon to heal the wound, and to cauſe it to ſhut entirely.

I am much aſtoniſhed that the European merchants, who know all the qualities of this ſalutary liquor, do not attempt to bring ſome plants of the vine which produces it from Cyprus to Europe. I am well aware that the difference of climate may have prevented them; but I believe alſo that the care and induſtry of our cultivators would tend greatly to render this difference much leſs ſenſible.

Should theſe memoirs fall into the hands of any of them, I hope they may induce them to make the trial. Whoever does it will undoubtedly riſk very little; and, in caſe of ſucceſs, will enrich his country with a moſt profitable production.

Whatever may be the event, I ſhall here mention thoſe precautions which ought to be taken in tranſporting the young plants.

When they are pulled from the ground, if no ready opportunity can be found to tranſmit them to Europe, it will be ſufficient to keep them in water to the depth of about a foot and a half.

When they are to be ſent off, they muſt be bound together in the form of a bundle; the roots muſt then be wrapped up in coarſe canvas, and they muſt be put into a hamper or baſket filled with a mixture of earth and river ſand; for ſea ſand muſt not be uſed: when this is done, the hamper is to be covered with a piece of coarſe cloth, but in ſuch a manner that the heads of the young plants, bound together in ſmall bunches, may be left on the outſide.

This hamper, about a foot and a half in depth, is to be put into a barrel, the bottom of which

which is covered with earth; and the ſpace between the ſides of the hamper and thoſe of the barrel is to be filled with a mixture of earth, river ſand, cut ſtraw, and a few grains of barley. Care muſt be taken to chooſe a barrel a little higher than the hamper. With regard to the heads of the young plants, which riſe uncovered above the barrel, as well as the hamper, it will be ſufficient to cover them with ſome cloth, in order to ſecure them from duſt.

Young plants, to be kept in that ſtate of freſhneſs which is neceſſary for their preſervation, require to be watered in the paſſage with a little freſh water; which may eaſily be done, either by recommending them to the captain, or promiſing a ſmall reward to the ſailors.

Plants, thus prepared, will doubtleſs arrive at the place of their deſtination without any kind of accident. It is then the buſineſs of the cultivator to plant them in ſuch earth as he thinks proper for them. The obſervations which I have made on the temperature of Cyprus, the nature of its ſoil, and the expoſition of its vines, may in this reſpect ſupply the place of experience.

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Every thing induces me to believe that the Cyprus vines, tranſplanted in this manner, would ſucceed as well as the Muſcadines of Syracuſe, which were lately brought to Florence by the celebrated Charles Ginori. At his delightful country ſeat may be ſeen many exotics, which have not degenerated; and I flatter myſelf that the teſtimonies of gratitude and eſteem which he has received from the public, will encourage others to follow his example.

END OF THE FIRST VOLUME.